

JOB
HIS OLD FRIENDS
AND HIS NEW FRIEND



Division

BS1415

Section

.S.H39



JOB

HIS OLD FRIENDS AND HIS NEW FRIEND

ALSO

A STUDY OF WHAT
THE BOOK OF JOB MEANS TO
ALL MANKIND

BY A PLAIN MAN, WHO HAS ABOUT FINISHED
WITH WHAT IS CALLED BUSINESS, AND
WRITES FROM EXPERIENCES, NOT
ENTIRELY UNLIKE THOSE OF

JOB

Published from a thankful sense
of duty which the writer owes
to God our Father, to Christ our
Saviour, and to our fellow men

By JOHN S. HAWLEY

"LET YOUR LIGHT SHINE"

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MISTAKEN JOB

Wandering in the wilderness—
Worshiping the worldly god—
Deceived by Behemoth—
Finally sees a guiding light and becomes

REGENERATED JOB

Purified through suffering—
Chastened through experience—
Instructed by the Voice—
——lastly exemplifies and illustrates

REGENERATED MAN

Redeemed through Truth.

"Where two or three are gathered together in my name, there am I in the midst of them." The 1st and 2nd cannot alone be united in His name; the presence of the third is absolutely indispensable.

1st



2nd



3rd



Physical Man
"Our Frame."
Our Earthly House.
Dust of the Ground.
Visible.
Subject to Disease.
Mortal.

The Human Mind.
The Great Unreliable.
The Adam Man.
"Of Evil."
"Carnal Mind."
Will-power.
Invisible.
Subject to Sin.

Spiritual Man.
Life; Truth; Soul.
"Image and Likeness."
Perfect and Immortal.
Invisible.
Not Subject to Sin,
Disease nor Death.

Both these are of the earth, earthy.

(See next page).

PROPORTIONAL MAN.

This idea is derived from an experience that came to the author in his early life, though not then comprehended. It is supported by observations and recollections during seventy years, while controlled by the "Thinking Man."

Spiritual Man does not plan, scheme or plot, but his thoughts are in accord with Spirit, God, whose likeness he is.

EXPLANATION.

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1st Line.—Fleshly man; man that is born of woman; of few days; flesh and blood; like a cancelled envelope, worthless after using. (Ps. 103:15-16.)

2nd Line.—Reasoning man; the unlikeness of God; the Adam-man—married to a part of his own humanity (his “rib”); the carnal mind not subject to the law of Good; selfish; crooked; presumptuous; changeable; sometimes right, but probably more frequently wrong; placing “knowledge” before wisdom; proud (See 1st Tim. 6:4-5)*; willing to confer with Satan; seeing his wants but not knowing his needs; a dealer in troubles; developing and decaying, as the man of dust, for he is “of the earth, earthy.” (See 1st Cor. 15:47-48.)

The 1st and 2nd lines relate to humanity—that is, the human body and the physical senses.

3rd Line.—The Real MAN, having Life eternal; the image and likeness of God; the “inner man”; the perfect and eternal; the apparent “sleepers” that must be awakened; the Christ-like element which must have dominion over all, from the “fish of the sea” to “every creeping thing that creepeth upon the earth”! “Thy righteousness and Thy judgment.” (Ps. 37:6.)

As man advances in the “truth that shall make him free”, the 3rd line will be the enduring, and finally will illustrate the Bible declaration, “the last shall be first”.
Life. Spirit. God. Truth.

The true lesson of this concept is the superiority of the spiritual over the material; of wisdom over knowl-

*He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. (1 Tim. 6:4-5.)

edge. Spiritual wisdom, comes through inspiration and revelation, a divine source, always unerringly true: from Spirit which is God. So has it been from the beginning even till now!

THE GREAT—UNRELIABLE.

Human knowledge comes from a human source called thought, against which Jesus warns mankind in the Sermon on the Mount (Matt. 5:37; 6:27-37). This **thought** is the fruit of the tree of knowledge, and though it clothes itself with what it is pleased to call **learning**, with its numberless offsprings and subdivisions, yet is it unsubstantial, because it is liable to change, and therefore uncertain and not to be depended upon. Many things which it considered in the past as truths, it now regards as falsities. Even the mind of the greatest human philosopher is often mistaken, and when it quietly looks at itself in the mirror of truth, it beholds its own deformity. The thinking man (human) "is of the earth, earthy".

"It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . Hath not God made foolish the wisdom of this world?" (1st Cor. 5:19-20.)

PREFACE

Let me not be presumptuous. Let me not depend only upon opinions formed within my own human thought. Let me not be governed by selfishness, nor a willingness to disregard the opinions of others whose beliefs are expressed in earnestness and sincerity. Neither let me insist on my own correctness. Rather do I pray for guidance from a source higher than human understanding. While desiring to be considerate to all who have sought and are seeking a true understanding of the Bible, I am unable always to agree with them; therefore it becomes my duty to reply: "Let us choose to us judgment; let us know among ourselves what is good." (Job 34:4.) I have listened to them and will be thankful if they will listen to me while I do my best to explain a concept of the meaning of one of the books of the Bible which differs somewhat from theirs.

A philosopher writes of philosophy, though never claiming to fully understand his subject. An electrician speaks of electricity, while realizing he knows only the rudiments of its force. A chemist observes certain effects, but can only partially explain them. So also a student of the Bible, or one of its grand books, must confess that he comprehends but a part of its meaning. However, there always may be value in honest deductions. No man can claim perfection, but improvement is open to all.

Those who read the book of Job, and even those who desire to study it, are apt to look for its grandest lessons in the arguments and sayings of the subject and his three

old companions, in which there is so much to engage attention; so much of reasoning, so many comparisons, so many aphorisms and so large an amount of good advice withal. Absorbed with thoughts of these and perhaps a little wearied with them, they are inclined to hurry through what is said by the young man Elihu, and are thoughtlessly impressed with the idea that he merely continues the reproving sayings of the older men.

Such readers or students fail perhaps to comprehend this ancient forerunner, who was sent to speak "in God's stead" (Chap. 33:6). So far as I know, this affirmation of Elihu is either denied or ignored by practically all sectarians. Those who so deny or ignore, have a right to their opinions, but the writer can neither agree with them nor admit their value, for from such careful study as is possible for him, comes the belief that the grandest words of instruction in the book of Job are found in the words of Elihu and in those which followed from the voice out of the whirlwind. There also comes to him the further belief that the book of Job allegorically illustrates and exemplifies the coming of the Christ to man and mankind, in all ages; the forever Christ who was "before Abraham" and "before the world was".

Furthermore, I believe the book typifies the regeneration and final redemption of all of Adam's mistaken and sinning race, through the discernment and realization of the ever-present influence of that power which comes to man from God (Good), through the Christ—the Saviour—who said, "Lo, I am with you alway, even unto the end of the world". This influence, to human eyes unseen and by human understanding scarcely recognized, is only developed through a spiritual awakening such as came to Job from the wonderful speech of Elihu, whose inspired words were far in advance of those who had preceded

him. This culminating speech enabled Job to discern the voice of Truth. But Jesus said, "Elias truly shall first come".

Perhaps even those who have tried to read and study the Bible with closest care may incline to pass lightly over the speech of Elihu, because he begins in a manner so boyish and unassuming. He expresses modesty, sympathy and kindness, which gracefully change to steadiness and firmness, as he answers the four older men, with "knowledge from afar", which soon engages their amazed and attentive interest. And as he proceeds this interest increases. And so, even in this age, those who will read and carefully study the chapters of the book of Job from the 32nd to the 37th, inclusive, may indeed find a forerunner of the understanding of Spiritual Truth, a gleam of dawn, which precedes and portends the coming of day. Even as this dawning came to Job thousands of years ago, so it may come in every age to the sincerely earnest seeker for spiritual light, which "shineth in darkness; and the darkness comprehended it not".

In publishing this little book, it is right to say that any man who has encountered and survived suffering, pain, discouragement and despair, "so that his life abhorreth bread", and "which long for death, but it cometh not", should be better prepared to study and comprehend Job than those who have not passed through such conditions. The school of experience closes not its doors. My reason for this undertaking is to bring out an understanding of the book, which is built upon and sustained by experience, even more than by study, and grander far than experience is revelation.

It is said that there is a certain amount of selfishness in every human act. I will not deny the assertion nor waste time in considering its truth or untruth. But this

I am happy to realize, namely: if selfishness has anything to do with my motive, it is only in minimum proportion. For, to all human appearance, I am an old man, well past the "three score and ten". Most of my old friends, and all of my cousins (of whom there were about fifty) have passed beyond this stage of existence and I am left standing alone, like an old tree—though with still a few green leaves. I have little or no ambition for personal advancement, neither does "poverty or riches" disturb or influence me (Prov. 30:8). I am better off than the great bankers and capitalists of Europe or America, for I have enough, while they have too much. Pity these poor men!

So far as I can understand, the motive for publishing this book is unselfish and springs purely and happily from a desire to benefit my fellow men. With such resources of language as are herein embodied, I have endeavored to do my duty. I appreciate theology, the churches, schools and colleges in that which is practical and useful, to the end that "all things be done decently and in order". Nevertheless, the needs of humanity are not fully met by pulpit oratory or literary pride, which not infrequently draw their votaries away from obedience to the first commandment.

But if a man shall speak or write solely from sincere desire to do that which may be useful, I believe he will not only do his best but he will be aided through ideas that come from the infinite source of all good. His earnest and unselfish desire for betterment to all is a constant prayer. And more and more, as he proceeds, will he depend upon and be aided by this steadfast desire.

Just what influence has impelled me to work in this field, I cannot describe; but I am conscious of support

from an honest endeavor to labor for the right. The work has been done mostly in the early hours of the morning, and has been a pleasant experience.

Criticism, always looking for defects, will, of course, find them. But hoping and trusting in the Divine Power, I also hope and trust that those readers who are looking for the good and true, will not be entirely disappointed. Let us all try to get on the right side of things.

THE AUTHOR.

The book divides itself into four parts :

First, the story of human troubles.

Second, the story of human reasoning.

Third, the dawning of Spiritual light.

Fourth, the unfolding of Spiritual understanding with its Divine, unerring and unmistakable proof of the vast superiority of that which is Spiritual, over that which is obtained through or by human reason.

This is the grand lesson of regenerated Job to mankind!

THE BOOK OF JOB

CHAPTER 1.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it

fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

CHAPTER 2.

A GAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an unright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER 3.

AFTER this opened Job his mouth, and cursed his day.
2 And Job spake, and said,

3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER 4.

THEN Eliphaz the Temanite answered and said,

2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking.

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a **thing** was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is in* the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

CHAPTER 5.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground:

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

CHAPTER 6.

BUT Job answered and said,

2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is my strength the strength of stones? or is my flesh of brass?*

13 *Is not my help in me? and is wisdom driven quite from me?*

14 To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye ~~over~~whelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it:

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

CHAPTER 7.

I*S there* not an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

CHAPTER 8.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake ~~for~~ thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of yesterday*, and know nothing, because our days upon earth *are a shadow*.)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAPTER 9.

THEN Job answered and said,

I know *it is* so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 *He* is wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead*?

20 If I justify myself, mine own mouth shall condemn me: *if I say, I am perfect*, it shall also also prove me perverse.

21 *Though I were perfect, yet* would I not know my soul: I would despise my life.

22 This is one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and who is he?*

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes, shall abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any days man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; but *it is* not so with me.

CHAPTER 10.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days.

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER 11.

THEN answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But oh that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, and remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

CHAPTER 12.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

4 I *am as* one mocked of his neighbour, who calleth

upon God and he answereth him: the just upright *man* is laughed to scorn.

5 He that is ready to slip with *his* feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

CHAPTER 13.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be my* salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is he that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou putttest my feet also in the stocks, and lookest

narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

CHAPTER 14.

MAN *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that

thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER 15.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which* is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for the sword.

23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even on his neck*, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue. neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER 16.

THEN Job answered and said,

2 I have heard many such things: miserable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if your soul were in my

soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me: *but* mine eye poureth out tears unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the way *whence* I shall not return.

CHAPTER 17.

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who is he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all do ye return and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light is short because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together is in the dust.

CHAPTER 18.

THEN answered Bidad the Shuhite, and said,
2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare ~~is~~ laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this is the place *of him that* knoweth not God.

CHAPTER 19.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

CHAPTER 20.

THEN answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance shall the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places : a fire not blown shall consume him ; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity ; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAPTER 21.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak ; and after that I have spoken, mock on.

4 As for me, *is* my complaint to man ? and if *it were so*, why should not my spirit be troubled ?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power ?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not ; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where *are* the dwelling places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in answers there remaineth falsehood?

CHAPTER 22.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he hath the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars, how high they are!

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER 23.

THEN Job answered and said,

2 Even to day *is* my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 'Will he plead against me with *his* great power? No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment

of his lips; I have esteemed the words of his mouth more than my necessary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAPTER 24.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, *that they have* no covering in the cold.

8 They are *wet* with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, and tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worms shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not; and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it* be not *so* now, who will make me a liar, and make my speech nothing worth?

CHAPTER 25.

THEN answered Bildad the Shuhite, and said,
2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

CHAPTER 26.

BUT Job answered and said,
2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth *up* the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER 27.

MOREOVER Job continued his parable, and said,
2 *As* God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 'God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest steal-eth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAPTER 28.

SURELY there is a vein for the silver, and a place for gold *where* they find *it*.

2 Iron is taken out of the earth, and brass *is* molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even* the

waters forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is hid* bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, *It is not in me*: and the sea saith, *It is not with me*.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

CHAPTER 29.

MOREOVER Job continued his parable, and said,
2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand, on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him-that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER 30.

BUT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in of *waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to death*, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER 31.

I MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have ~~eaten~~ eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (From my youth he was brought up with me,

as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then*, let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished by* the judge; for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt

of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAPTER 32.

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

20 I will speak that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

CHAPTER 33.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy words, saying,*

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not:

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER 34.

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression.

7 What man is like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from the Almighty, that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 *Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?*

19 *How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.*

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 *Should it be according to thy mind?* he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My desire *is that* Job may be tried unto the end because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

CHAPTER 35:

ELIHU spake moreover, and said,
2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4 I will answer thee, and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

15 But now, because *it is* not *so*, he hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER 36.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of *his* years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

CHAPTER 37.

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the breath of God frost is given : and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud : he scattereth his bright cloud :

12 And it is turned round about by his counsels : that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job : stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine ?

16 Dost thou know the balancings of the clouds the wondrous works of him which is perfect in knowledge ?

17 How thy garments *are* warm when he quieteth the earth by the south *wind* ?

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass ?

19 Teach us what we shall say unto him ; *for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak ? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds : but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north : with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out : *he is* excellent in power, and in judgment, and in plenty of justice : he will not *afflict*.

24 Men do therefore fear him : he respecteth not any *that are* wise of heart.

CHAPTER 38.

THEN the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it.

10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldst take it to the bound thereof, and that thou shouldst know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is*; on the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of water may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER 39.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.

CHAPTER 40.

MOREOVER the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together, *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.

CHAPTER 41.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down.

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3- Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

CHAPTER 42.

THEN Job answered the LORD, and said,

2 I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and everyone an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six

thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

PRELIMINARY

An imaginative dialogue—given as a possible illustration of what may have been thought of Job by his contemporaries and acquaintances.

Scene:

A roadside small farm and inn, in a ravine leading from the hill country to the valley in the land of Uz.

Characters:

Jonas; keeper of the inn, and a small farmer.

Zadok; an upper country squire and leading citizen.

Two or three herders and drivers.

Mrs. Jonas and children.

Farm animals, etc.

In the forenoon, Zadok arrives at the inn.

Jonas.—I bow to you, Zadok!

Zadok.—All greetings to you!

Jonas.—I have been expecting you for several days.

Zadok.—How is that?

Jonas.—I heard you were collecting for Job's donation, and were coming down this way.

Zadok.—Yes, I am greatly interested in Job's case, and have been working on this line off and on for some weeks.

Jonas.—Glad to hear it. You are just the man for it. Now to me, Job and his wife seem 'bout like Adam and Eve. They had too easy a time of it when they started in, got themselves into trouble—one as bad as t'other—had to get out of the garden and start over again—had to work instead of sitting 'round doing nothing; and a man will do lots of things when he's got to. I've found that out by myself!

Well, how did you make out collecting?

Zadok.—Fairly; I saw and talked with nearly all the farmers in our region; some gave liberally—even camels—some gave all they could—even though only a sheep—a few gave gold. Some wouldn't do anything, and pretended they knew all about Job, and he was "no good"! How easy it is to find reasons for being mean, isn't it? Some of these same fellows used to shout for Job before he fell down. And they really knew little or nothing about him—didn't grow up and go to school with him as I did. What are you going to do for us, Jonas?

Jonas.—I've been thinking some about that lately; thought some about giving my wife's earrings, but she said they were not solid and we would be ashamed to give such stuff. So—I—don't—quite—know—.

Zadok.—Yes, yes; I never thought there was anything very bad about you, but I always said your wife was the best part of you.

Jonas.—I guess so. Now, you know my uncle Esdras—down at Big Flat, he is going to turn in his big red oxen; I heard him say so—and they are as likely a pair of cattle as I most ever did see; heavy, kind, and well broke.

Zadok.—I know Esdras—knew him many years before you were born, and I am intending to stop over with him tonight. The red oxen will be all right; but before we leave in the morning he will turn in a couple of camels beside. If not, you tell me about it. Now, there's the herd coming down the trail. What is Jonas going to do?

Jonas.—(hesitating)—Well, I've got a very fine blooded goat that I've been thinking some about—and a little about that brindle heifer. Uncle Esdras says that goat is really first-class, and everybody that sees him seems to be of the same way of thinking. See how

comely and lithe he is,—and what a clear eye he has— and—

(Here Mrs. Jonas calls out from the door: "Now, Jonas, you know that's a good-for-nothing goat. You just give the brindle heifer, same as I told you." And the heifer is driven away with the passing herd.)

Zadok.—(Sitting down for a few minutes' rest before following the herd.) Now, didn't I say your wife was the best part of you? You won't be sorry for giving that heifer. You have done a kind act, and will be repaid in some way, even if you never know how. Job always was a good fellow at heart, but you mark my words, he'll be better now than he ever was before, because misfortunes will improve every man that lives through them; and he has had his share. When we were boys together, he was the brightest boy in the school, and as kind and unselfish as he was bright. He would help all the boys who were backward—often gave me a lift on some tough problem—and he was always ready to fight, even a bigger boy than himself, for imposing on some weaker boy or underling. And this kind of work—for others—he just took delight in. And as he grew to be a young man he was just the same kind of a fellow. His father thought the world of him, but the old man was very strict and severe, and kept him along very close lines. He tried all he could to make Job as good a business man as he himself was.

But Job had his own notions, and didn't always take the old man's advice. He would often follow his own inclinations—right or wrong—no matter what the old man said or thought. He considered his father behind the times. And when his own boys grew up, they all seemed to have a corresponding opinion of him.

Now, his mother was quite different. She used to let

him have his own way and about always took his part when his father scolded or found fault with him. Consequently, the old man's influence grew less and less, and this worried him till he died. And when Job came into his property he just made things hum. He was like a fiery horse without a bridle. He married, but I have heard that his wife was a very showy woman, and only helped Job to splurge, more than to be careful and considerate. Well, for a time things seemed to go along as well, or better, than when the old man was managing. She got to be more and more extravagant in every way, and Job was as generous as she was reckless. His kindness made him forget prudence. But no one seemed to realize how much he was in debt till bad luck came upon him, and then everything broke out at once. His creditors made a regular stampede—seized and sold off all his stock and whatever he had, nor did he try to keep anything back—just let it all go. And he seemed to stand up pretty well so far, but when that hurricane destroyed the big house he had built for his eldest son—you know all his ten children were killed in that smash-up—he broke down completely. Job thought the world and all of his boys and used to feel that he was somewhat to blame for their wildness. And he used to think more about this whenever they had one of their drinking carousals (Job 1:4, 5 and 18). He tried then to straighten them out, but 'twas too late.

Well, both he and his wife took to worrying and fretting about it, and that did them no good. She went wild over it, and Job, harassed by their condition, could hardly sleep or rest. Discouragement brought disease and made him a very sick man. His wife blamed God for all their troubles, but her foolishness seemed to bring him to his senses (Job 2:9 and 10).

This will I say for Job, though he was not satisfied, yet he retained a strong faith in God (Job 19:25-26). That was his anchor—**faith in God**. But, Jonas, let me tell you something: Implicit and unyielding faith in God, even though we do not understand his dealings, is the grandest asset that any man can have, for it will be a support to him when all things else fail! And this—Job's experience has helped me to realize.

You must have known his boys?

Jonas.—Yes, somewhat. They were mostly older than I and wouldn't hardly look at me. My father didn't have the shekels. They used to have camel races every day—to school in the morning, and back home in the evening; and I tell you, we little fellows had to clear the track and get out of the way. So did the geese and the dogs, and even grown folks, too. They were terrors! Always had liquor with them when they came, and empty bottles when they went back. Wet or dry, hot or cold, it made no difference. They kicked up an awful dust in dry weather and splashed through the mud when it rained. Sometimes one would win and sometimes another, and they often disputed and quarreled about crowding, and such like—I've seen 'em fight over it.

After they got married, I pretty much lost account of them—only used to hear once in a while, but I disremember hearing much good about 'em. The youngest was about my age. As a little chap he was first rate, but I heard that when he grew up he was about like the rest, or maybe worse, for he had more bad patterns to follow after, and that might naturally have worked agin him. But I don't really know and have paid no attention to it. I've got about all I can do keepin' myself straight. And whenever I do happen to think about these more important folks—and their troubles, it

makes me more contented right here on my little place. If my house should blow down, it wouldn't be apt to hurt any of us. Ha! Ha! Ha! There's some good in being poor, after all.

Zadok.—Truly yes, Jonas! There's more truth in what you have just said than men are apt to remember. Truly yes.

(They part with expressions of good will, Zadok riding down the road,—Jonas going to his farm work and wishing himself like his departing friend.)

Zadok.—(soliloquizing)—“Surely, it takes everything to make a world! Surely, we all have our special place and our appointed work. Surely, this young fellow, contentedly living a simple life, doing his plain duty, useful to his family and those who depend upon him—surely, he is better off than Job's boys at their best—better off than Job—and surely—better off than I! O, for contentment! Yes, yes; well, so goes the world!”

* * * * *

A younger man than I has read this little dialogue and promptly comments as follows:

“It is too hypothetical and a mistake. Job was a perfect and an upright man. The Bible so states in the first verse of the book, and the Lord said so in the eighth verse of the first chapter.”

Granted, my young friend; and I am glad to find you are something of a student of the Bible. Also I advise, my boy, that you continue this most important study and do not delay it. Your present concept of Job may be modified. I am glàd, however, for the criticism, for it shows the superficial impression of many.

No living man can perfectly understand, much less explain, the deep meanings of the Bible (2nd Peter 3:16). Nor Peter, nor Paul, could see clearly. Nevertheless,

there stands Jesus' command, "Search ye the Scriptures".

So let us look at the eighth verse of the first chapter of Job, which says:

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

We have no record of the author. But let us begin our search by considering who was the speaker, and to whom was he speaking; and straightway these questions come up:

1st. Does Deity confer with and consult Satan?

2nd. Does God debate and bargain with the Devil ("a liar from the beginning and the father of it") in his dealings with men?

3rd. Is God, who is love, influenced by hate?

4th. Are these the methods of Spirit, or "a Spirit"—God?

5th. Is there a perfect man in the earth?

Now, unless these five direct questions can be answered affirmatively, we have absolutely no evidence of Job's perfection or uprightness during his early days of material prosperity, except his own words. These words his three friends attributed to self-righteousness (Job 32:1). And the "suffering still continues".

Furthermore, Elihu, addressing the three "wise men" (who claimed to be better than Job but were not so, as finally shown), gave his estimate of their friend (Job 34: 7, 8, 9). And the "suffering still continues".

Finally Job himself, when he discerns the voice of Eternal Truth out of the whirlwind of his experience and his awakened consciousness, confesses and acknowledges with these words: "Behold I am vile;—I will lay mine

hand upon my mouth"; and still later, when his **spiritual eyes** are opened, he says: "But now mine eye seeth thee—wherefore **I abhor myself**, and repent in dust and ashes." So! Where now is the evidence of "a perfect and an upright man—in the earth"?

Job was possibly, even probably, about seventy years of age when the most wonderful experiences of his earthly career came to him. This may be presumed from his having grown-up sons and daughters living in their different houses and enjoying the flippant lives of the careless. Had he not thus passed through his allotted "three score and ten"?

The writer would not willingly be unjust to the memory of Job. I estimate him from a knowledge of men that I have seen and known; and from my own severe trials. I do not believe he was a distinctly bad man, nor a type of such, but that, in common with the rest of mankind, he needed the regeneration which finally came. "Experience is a great teacher!"

I have no confidence in the recommendation of that so-called lord who is supposed to have talked with the devil, and who claimed to be the master of Job. Aye! I will go farther, even though he may have lorded it over me for "three score years and ten". I utterly repudiate him! I deny his pretention!

The real Master once said: "The prince of this world cometh and hath nothing in me." Who, or what is this prince?

I do not presume to **fully** comprehend the great truths of the Bible but, nevertheless, from my present light, I believe that this "prince of this world", the Lord spoken of in Job as ~~talk~~ing with Satan, and the Lord who "formed man out of the dust of the ground", if not the same, are closely related together! And farther,—on this

I stand: To believe in them as Deity, or of Deity, is to dishonor God, Eternal Good.

"God is Spirit"; and the overshadowing command,—itself forever Spiritual—is, "Thou shalt have no other gods, before Me".

Nineteen hundred years ago Jesus said to the tempter, "the prince of this world", "Get thee behind me, Satan thou shalt not tempt the Lord thy God." So says the Christ today.

Is it difficult to see the utter falsity of a statement that "the Lord thy God" ever conferred with Satan?

A SUMMARY.

We naturally sympathize with Job. Suffering excites the emotion of pity. Superficially we regard him as a fine example of an upright man and he evidently was (or had previously been) in the full enjoyment of an excellent opinion of himself and his much valued reputation. The historical account gives him an exalted position. His three friends apparently respect him and are very considerate in the early part of the controversy, but in their later words, when they become annoyed and angry, they charge him with swindling, oppression and cruelty. Some men, even in our day, will suggest, hint and insinuate, but get them angry and they become more reliably truthful and state the facts.

The writer claims to understand Job through similarity of experiences and, therefore, it follows that in showing his faults I must condemn myself. Even this shall not deter me from telling the truth, for the parallel must not be abridged. Job had not been quite what he claimed to be (Chap. 29:14). Putting on righteousness, he gave himself credit for doing so much good to those who surrounded him, and this was probably true. How easily

we refer to the great amount of good we have done, and are proud of it!

Are men of reputation (!) for good works equally willing to tell the truth concerning the mistakes that make up the other and less satisfactory side of their experience—the selfish work of former days?

Have you not often heard men talk of what wonderful examples of uprightness, liberality, kindness and excellency they “used to be” before they had bad luck? Or does not a lazy man delight in detailing how hard he used to work in former years, or some other place or position?

It is made plain that Elihu, with all his charity and kindness toward Job did not fail to consider both his virtues and his faults. (See Chap. 34:4, 7, 8, 9, 35, 36, 37.)

Paul, in his early life, prided himself on being “a Pharisee, the son of a Pharisee” and “lived a Pharisee”. So! Now, my friends, just think of this, remembering, that we are dealing with facts in all earnestness and sincerity, trying to be absolutely honest and to call things by their right names. In the 23rd chapter of Matthew, the Master describes what the Pharisees really were. And today, “Pharisees and sons of Pharisees” are reclining in the homes of wealth, directing finance in richly fitted offices of bankers, sitting in judges’ chairs in our courts—yes, and in some cases preaching from religious pulpits. O ye Pharisees! Regeneration must come to you “some way—somewhere”, even as it came to Job, or to Saul of Tarsus. O Job! O Paul! Regeneration came to you! Even you! (John 3:6.) The solicitude of the Pharisees, ancient or modern, to appear upright, preponderates over their desire to be correct.

There are today thousands of men in all walks of

life who might, with advantage and profit, compare their lives with that of Job. My friend, are you one of them? I cannot hear your answer—but if it be “yes”, then there is a strong sympathy between us,—that is, Job, yourself and the writer.

Job’s unsatisfactory condition he sets forth especially in chapters 12, 13, 14, 16, 19, 21, 23 and 26 to 31, inclusive. Don’t hastily say I am giving you too lengthy references or “I haven’t time”,* but read them and refer to them more than once. And remember that, during all this time, his old companions were earnestly endeavoring to “explain things” to him. But still Job remained unsatisfied; nor could his honest and kindhearted friends convince him, because, most clearly, he realized that their knowledge was not in advance of his own. And so it proved. His suffering continued:

The friends spoke from the standpoint of traditional information (variable) and human reasoning (opinions, liable to differ), while the younger man based his words on Spiritual understanding (unerring truth). (See Job 32:8 and 18. Also Chap. 33:4-6. Also Chap. 36:3, 4 and 5.)

Turn now to chapter 40. Job here makes complete and entire submission, acknowledges his vileness (errors and iniquities), silences his selfish **self**; and listens to Truth; the ever-coming Christ, which was “before Abraham” (John 8:58), and “before the world was”. (John 17:5.)

Verses 7 to 14 inclusive, show to Job (and to us of today also), the utter inability of man to save himself with or by his “own right hand”,—which is **human knowledge**.

*This was Agrippa’s excuse to Paul.

Next (verses 15 to 24), this monster, human knowledge, is allegorically compared to Behemoth.

Following this comes chapter 41, which is entirely given up to another allegory, namely, a description of a larger, more powerful, more terrible and more cruel monster of the deep. This "deep" by no means refers to river or sea, but to the fathomless ocean of conscious existence. In this incomprehensible and boundless ocean, "Wherein are things creeping innumerable, both small and great beasts", there is evil, which "plays therein". (See Ps. 104:25-26.)

But, in considering these things, materiality must be set aside as a dim candle, and the towering flame of Spirituality must be the Light. Mortal eye sees it not, and mortal ear distinguishes it not.

This is made plain in Isaiah's vision (6th chap. of Isaiah), where, by Divine command, he says, "Hear ye indeed, but understand not; and see ye indeed, but perceive not". And the Master confirms this. (Mat. 13:14 and Mark 4:12.)

Of old, Saul of Tarsus was well provided with what is called "good common sense", and also, for his day, a full stock of "literary perception", and reason held full sway. So!

But Paul, "called to be apostle of Jesus Christ through the will of God", put aside his reasoning mentality except as it was subservient to spirituality. No longer did his faith stand "in the wisdom of men, but in the power of God". This he taught to his brethren. This he is today saying to you. This, in an advanced condition, here or in the hereafter, all **must** understand.

Here, my brother, is our trouble, as Paul points out to us, "The natural man **receiveth not** the things of the Spirit of God, for they are foolishness unto him; neither

can he know them, because they are spiritually discerned" (1st Cor. 2:14). What a mine of instruction is this second chapter of First Corinthians! The Spiritual, over that which "cometh of evil" (Mat. 5:37).

Regenerated Paul often refers to unregenerated Saul with his load of human mistakes and iniquities. As examples see Acts, 22:19-20; Romans, 7:8; Titus, 3:3, and others.

Does it appear to most Bible readers of today that the lord, who talked with the devil, and was moved by him (Job 2:3), is identical with He who "answered Job out of the whirlwind"?

If so, I do not agree with them. And if they believe that the Lord who formed Adam "out of dust" is identical with Him who "created man in His own image", again I do not agree with them.

And if they believe that the earthy man is identical with the man "after God's likeness", once more, I do not agree with them.

Let me not be presumptuous, but rather will I beg and entreat my friends and all whom I may influence in any degree, that they may study the Bible more and more, with an earnest desire for Spiritual Understanding; and this itself, in some measure, shall be your reward.

Do not expect this in its fullness and perfection, for you will not be likely to attain such elevation. Paul could not accomplish this. (Phil. 3:12-13.) But you can advance through sincere and honest desire and willingness to work earnestly. When you have ascended the high and beautiful mountain before you, from this new vista will be seen another higher and more beautiful range.

CHAPTER I.

Story of the Dispute.

"There was a man in the land of Uz, whose name was Job". This is the opening sentence of the book of Job. Of this book and what it means to humanity I propose to write a few pages of opinions, not claiming the support of any authority beyond or above my own conception of the book itself; of the Bible and its teachings and methods of instruction to mortals; of things that have come into my experience in a manner unaccountable to me, and through varied occurrences and observations of a lifetime.

The land of Uz seems very indefinite as to location, and this is well, for its exact boundaries or history are to the people of today of little importance. While it would be interesting to know something of the history of the author of the book of Job, of whom the highest authorities can go little farther than to say that he antedated Moses, nevertheless, the great value of the book to the people of this age is in its allegorical interpretation. Viewed in this light, the land of Uz may be any and every locality, and Job any and every man. Moreover, the date of the occurrence of the drama may be thirty-five centuries ago or in any century following, or even preceding.

The story must have been fact, or founded on fact. Imaginative though poet and dramatist may be, "Truth is stranger than fiction". Man cannot conceive of such imagery. Its foundation must have been on actual occurrences. It might be called a history of regeneration.

The whole wonderful account of Job portrays the history of a proud, prosperous, boastful and worldly man; filled with a sense of self-assertiveness through

what he considers his own achievements above those of other mortals. He is represented to be wealthy, as wealth was estimated in ancient times.

"His substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very large household; so that this man was the greatest of all the men of the east." (Chap. 1:3.)

So he was great chiefly on account of his wealth, but it is not related how he came into possession of that wealth. Growing rich by breeding cattle is a slow procedure, so that it seems natural to presume that most of Job's riches came through inheritance, and therefore he may be considered to a certain extent as a parallel of the "spoiled child of fortune". Such usually do not have cares or responsibilities thrust upon them in early life, and are not infrequently improved through disappointments and trials. In fact, few men really develop into usefulness unless it be through encountering and overcoming troubles in some form, and the more formidable these troubles, the grander will be the victory over them.

However, Job's reputation was that of a good man. Without any discernible cause, misfortunes and disasters came upon him thick and fast; first through the loss of his property, followed immediately by the death of all his children. Yet Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"In all this Job sinned not nor charged God foolishly." Chap. I, vs. 21, 22.

Next, by permission of the Lord, he is given into the hand of Satan (Chap. 2:6), and by him is smitten "with sore boils from the sole of his foot unto his crown".

Human reason and human sense of justice will at once cry out **why?** But human reason can give no an-

swer, though it tries to, for we see no justice in what we regard as **punishment**, except it be for the committing of an offence; and in Job's case there seems to have been no offence.

A sense of resentment causes Job's wife to exclaim, as she sees him in his suffering and thinks of their disappointments and misery, "Dost thou still retain thine integrity? Curse God, and die."

"But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Chap. 2:10.)

Evidently, Job considered God the author of **good and evil**.

Now, It will be remembered, Job's three neighbors (friends) appear upon the scene, Eliphaz, Bildad and Zophar. They all are supposed to be older than Job, and on that account consider themselves superior to him in wisdom and understanding, but this assumption is not admitted by Job. Each one points out the reason of the troubles and afflictions that have come upon him, and all agree that these proved him guilty of great wickedness. Also each one prescribes a course for him to follow, declaring that the result of adopting their individual advice, will certainly meet the requirements of his condition.

Eliphaz regards Job as foolish, shortsighted, silly, etc., and gives **his** advice.

Bildad tells Job he is not prayerful enough, nor "pure and upright"; experience shows this. He may, by and by, do better, etc., and gives **his** advice.

Zophar accuses Job of talking and lying and mocking, for which he deserves more punishment, and then offers **his** advice. How eminently human!

Job indignantly denies their accusations and scorns their claims of superiority. Instead of comforting, they only mock him. "Let them go to the beasts, the fowls of the air, or to the earth, and the fishes of the sea for instruction." (See Chapters 12 and 13.)*

These chapters indicate Job's sentiments towards his critical and somewhat presumptuous friends, whom he calls "forgers of lies", and "physicians of no value", and says, "Hold your peace and it should be your wisdom". Job's reverence toward God is boundless, but he desires to reason with Him, showing concurrence with his friends in a conception of God as material,—not as Spiritual. At the beginning of Chapter 13 he severely rebukes them.

I have little to say of the three friends, nor of their many true and interesting sayings. To review these would involve more detail than is here necessary. The friends seem to represent our dear old acquaintances Tradition, Dogma and Doctrine.

Job's opening words to these three men were to lament the day of his birth, to deplore his condition, to wonder why he was given life, and to give expression to **fear**, which is the opposite of trust in God!

"Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hidden

*Let it not be overlooked that there is no direct evidence of Job's high character except his own. When a man is accused of moral delinquency, he will usually deny it. Job's experienced friends did not have *entire* confidence in him. Perhaps from knowing their own weaknesses, they distrusted Job. "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9.)

And this to all: "Do we not already know more of this heart than we are willing to have our neighbor see?" From *my own experience* I question Job's *unreserved candor*! How natural and human is the desire to appear to be better than we really are!

treasures; which rejoice exceedingly, and are glad when they can find the grave?" (Chap. 3:20-22.)

"The thing which I greatly feared is come unto me." (Chap. 3:25.)

FEAR.

Fear overcame him; fear, the opposite of faith, of trust; fear, the child of evil. What is fear? Is it an entity or a ghost? Is it an emotion, and if so, how can we overcome it? How but by faith and trust in God? Paul writes, "Perfect love casteth out fear." In other words, only by perfect obedience to what the Saviour declared to be the first and great commandment can man overcome this tool of the devil—fear. Fear leads to supineness and discouragement, two other influences of the devil.

Continuing Job said, "I was not in safety, neither had I rest, neither was I quiet; yet trouble came." Does not chastening and purifying discipline often follow (even in our day) just such condition of mind?

Then begins the discussion between Job on the one side, and Eliphaz, Bildad and Zophar on the other.* They proceed gently at first, and attempt to show that Job's suffering is a proof of his wickedness. This Job denies, and each of the three friends reaffirm, with the result that mild differing opinions are succeeded by angry controversy. This takes up most of the book, continuing to the thirty-second chapter. The friends argue and reason with Job, and are, of course, actuated by kind mo-

*It may be useful to give here the meanings of the names of the five principal characters:

Job; The much afflicted.

Eliphaz; God of gold: Riches.

Bildad; Son of contention; contender.

Zophar; chatterer.

Elihu; whose God is He.

tives. Nevertheless, their individual or combined eloquence is powerless to convince Job, or to satisfy his **desire** for a better knowledge of God and his dealings with men. Their failure is total and unmistakeable. This Job points out in his closing speech, which begins with Chapter twenty-six, and is unequalled by anything that preceded it in the controversy. "So these three men ceased to answer Job, because he was righteous in his own eyes."

Were they not under the same condition of self-righteousness as that with which they charged their friend? Read what Paul says to just such men:

"Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1.)

True, in Job's time, in the days of Paul, and equally so in the present age, Tradition, Dogma and Doctrine, full of self-righteousness, feel themselves called upon to criticise and condemn that which is an advance over their dogmatic opinions.

Many wise and true maxims and sayings are pronounced by the three friends, yet certainly not surpassing and perhaps not equalling those of the greater man whom they sought to discipline. To all appearance, Job is, so far, master of the situation.

The closing words of Job form the climactic speech of the whole controversy. It is the very embodiment of reasoning power and a grand lesson in eloquence, to the young man who would aspire to be an orator. It begins with the 26th and ends with 31st chapter, and is full of useful and instructive texts. In chapter 29 Job regretfully and longingly reviews his past, when he was "the greatest of all the men of the east", and in mem-

ory glorifies himself without measure, "I put on the robes of righteousness and judgment." (Chap. 29:14.)

The next chapter contrasts his present with his former condition. Formerly he despised those whom he thought beneath him in the social scale, while now conditions are reversed. Even the children of those he disdained "spared not to spit in his face"! And all this, mistaken Job charges to God!

Read again this 30th chapter and you can see from it Job's conception of God and his attitude toward Him; in awe of his power, but distrusting his justice or wisdom; uncertain and unsatisfied—yet with a **desire** for improvement. This fervent **desire** is the "blade" from which follows "the ear, after that the full corn in the ear." It is the "grain of mustard seed". Right desire, is man's first prayer, and its earnestness is brought out as he realizes his need.

CHAPTER II.

Elihu, the Forerunner.

We turn a leaf and a new character enters the scene. This is Elihu, a young man who had been an interested listener to the discussion between Job and the three older men, but too modest to speak until they had finished. This sentiment Elihu carefully, and in a very modest manner, first explains to his listeners, and then grows more firm as he proceeds with his words which finally embody one of the grandest and most instructive speeches that ever has been heard or written in any age. The thirty-second chapter of the book consists of the prelude to ~~this~~ speech.

What a contrast when this young man (perhaps a beardless boy), assumed to speak in the presence of

the four mature and experienced men who had preceded him, and to express thoughts which were so entirely at variance with their settled opinions; thoughts which were new to them and which they were unable to comprehend! No wonder indeed—"They were amazed, they answered no more: they left off speaking; they stood still and answered no more." (Chap. 32, vs. 15-16.)

And why? Or rather, indeed, when the situation is really understood, how could it have been otherwise? There must have been a lifting up of gray heads and whitened beards, a wrinkling of aged foreheads and a wide opening of dim, but inquiring eyes, which were aimed severely at the "boy", as they undoubtedly regarded him. They could not at first, comprehend that they themselves were "in the oldness of the letter", while the younger man was "in newness of spirit". (Rom. 7:6.) But this they were ultimately made to understand.

From beginning to end the speech of Elihu is an exemplification of that true Spiritual discernment which is called inspiration. This he realizes and announces when he says at the eighth verse of chapter thirty-two: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment."

Does not this clearly mean that neither natural talent, education nor experience bring to men real capacity to discern correctly? Such knowledge is "hidden from the wise and prudent and revealed unto babes."

Of this Jesus said, "Even so, Father; for so it seemed good in Thy sight . . . No man knoweth . . . the Father, save the Son (Christ), and he to whomsoever the Son (the ever present Christ) will reveal Him." The Master's disciples were not chosen from the (human-

ly) "wise and prudent". But he "opened the understanding" of the plain and simple-minded fishermen, while to the "wise and prudent" the revelation of spiritual understanding remained hid.

So was it to Job and the friends, for they reasoned and argued chiefly, if not entirely, from the human standpoint, without realizing that reason alone, cannot give true wisdom. The friends thought themselves collectively and individually to be comprehensive teachers, while Job believed himself to be the superior of them all.

And at last what gained they as a result of their long controversy? This only, that "The words of Job are ended," and "these three men ceased to answer." All sat silent. Reason had tired itself, as it has alway done and always will do, in such disputations, because it is based only on human opinions, which are subject to change and are therefore unreliable. Human reason, which prides itself today on its literary perception and intelligent understanding, is incapable of comprehending that which is given to man through revelation. The Bible is the one grand exemplification of this fact. In both the old and new testaments the preponderance of **revelation** over **reason** is repeatedly affirmed and made clear. The Master illustrated and taught it. Peter, John and Paul built upon this rock of **spiritual understanding**. True in their day; true in the days of Job; eternally true. In the present age Spiritual Truth is again asserting and proving its power, while earthly reasoners, like Job's three friends, are "amazed" and "stand in awe" of clearer light!

So Job's condition of suffering continued. He was not relieved either of his physical suffering, or of his mental anguish, by the intended and well meant kindness of his friends, neither is there anything, so far, to

indicate that his understanding of God's dealings with men, which he so much wished for, had made any progress. He remained in hopeless despondency and utter despair.

But "man's extremity is God's opportunity." A brighter day was soon to dawn on this example of suffering mortality. Unto Job, this "young man" was as the morning star which portends the coming light of better understanding, the illumination of human consciousness.

Elihu has been referred to as a forerunner. Such he was to Job certainly, and to the friends possibly, even as John the Baptist was witness to the coming of the Christ in the person of Jesus. Of John, the Master said: "This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." And more He said. (See Matt. 11:7-15, also Is. 40:3.)

So came Elihu to Job. The parallel is complete. Both these forerunners spake from and through spiritual understanding. How could it be otherwise? Both were in the human sense, unlearned and inexperienced, but both brought "knowledge from afar"—Aye! from the boundless and soundless Sea of Spirituality!

Man in his earthly condition, has distinctly within himself a material, and a spiritual element, which are manifestly opposed to each other. Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." And this opposition will continue until the former yields to the latter. It is a warfare between good and evil. Evil will fight in darkness, from behind trees and rocks, and will use whatever weapons it can find. Evil is the "carnal mind" which is "enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.)

In the concluding pages of this book something more will appear on the subject of these opposing elements that struggle within man for control.

But let us give a little more attention to what is declared by this younger man, who speaks first to the friends and says of Job, "Now he hath not directed his words against me; neither will I answer him with your speeches" (reasoning).*

The plain meaning of this beginning is that the knowledge, through and by which Elihu would speak, did not come from any earthly school of instruction, neither from human experience, for he was young and his opportunities of this kind were far inferior to those of his listeners. And yet he was able to speak with an understanding so far in advance of theirs, that they made no attempt to reply but were "amazed".

Their conception was of the immense distance between God and man, while the speech of Elihu is closely in harmony with the saying "The kingdom of Heaven is at hand."

Let us for a while follow the speech as to its meaning, not fully by the letter, but by prominent and suggestive points.

"I am full; the Spirit within me constraineth me, I am ready to burst as wine in bottles, I will speak, that I may be refreshed, I will open my lips, let me not accept any man's person. I know not to give flattering titles; in so doing my maker would soon take me away."

"Wherefore Job hearken. My tongue hath spoken; my lips shall utter knowledge clearly. The Spirit of God

*Confucius was one of the greatest reasoners of whom we have any account, but what has the "Wisdom of Confucius" done for the Chinese people? This: It has made them worshipers of reasoning ideas represented by idols; manlike gods.

hath made me. Behold I am in God's stead. I also am formed of clay." (A Spiritually-inspired man.) Lips; Tongue;—Not Brain!

"Behold, I shall not make thee afraid, nor shall my hand be heavy upon thee." (Kindness with firmness.)

"I have heard thy words saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, He (God) findeth occasions against me; He counteth me for his enemy; He putteth my feet in the stocks; He marks all my paths."

"Behold, in this **thou art not just**; I will answer thee. God is **greater than man**. Why dost **thou** strive against Him?" (John 6:63.)

"God speaketh once, yea twice, yet man perceiveth it not. In a vision of the night, then He openeth the ears of men, that he may withdraw man from his (mistaken) purpose, He keepeth back his soul from the pit and his life from perishing, he is chastened also with pain, so that his life abhorreth bread, his flesh is consumed away, and his bones stick out.

"Yea, his soul draweth near unto the grave, his life to the destroyers.

"If there be a messenger with him, an interpreter, to show unto man his uprightness (**his inner self**), then He is gracious unto him and saith, 'Deliver him from going down to the pit; I have found a ransom' (See Psalm 37:6).

"His flesh shall be fresher than a child's; he shall return to the days of his youth, he shall pray unto God, he shall see His face (**spiritually**) with joy.

"He looketh upon men, and if any say 'I have sinned, and perverted that which was right and it profited me not,' He will deliver his soul from going into the pit, he shall see light.

"Lo, all these things worketh God oftentimes with man.

"Mark well, O Job, hearken unto me; hold thy peace; I will speak. If thou hast anything to say, speak, for I desire to justify thee. If not, hold thy peace. I shall teach thee."

Let the reader now turn to the thirty-fourth chapter and he will find it addressed almost entirely to the three friends whom Elihu characterizes as "ye wise men; ye men of understanding"; and to them he speaks with the same authority (spiritual, inspired from above), with which he had spoken to Job. Turning again to the latter, he says (Chap. 35):

"Thinkest thou this to be right that thou saidst 'My righteousness is more than God's?'

"For thou saidst, 'What profit shall I have if I be cleansed from my sin?'

"I will answer thee and thy companions with thee. Look to the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against Him? If thou be righteous, what givest thou Him?

"But none saith, 'Where is God my maker, who teachest us more than the beasts and makest us wiser than the birds?'" And so, pretentious and presumptuous men, depending more on human reasoning than on spiritual understanding, more on the erring and false than on the unerring and true; more on knowledge than on wisdom, are led into concepts, opinions and beliefs that involve us in mistakes.*

*"Solomon Wiseman attended Earth's college—
Read all the books on the shelves of knowledge,
Took 'first honors' in the study of knowledge,
Clothed himself with the garment of knowledge,
Constructed a home in the grove of knowledge,

"Surely, God will not hear vanity. Although thou sayest thou shalt not see him, yet judgment is before him, therefore trust thou in Him. Job doth open his mouth in vain—words without knowledge."

In chapter thirty-six and thirty-seven, Elihu with "knowledge from afar" (inspiration) gives grand descriptions of the allness and the absolute **oneness** of the Divine Power which we call God.

"Magnify thou His work, which men behold. Every man may see it; man may behold it afar off. Touching the Almighty, we cannot find Him out; He is excellent in power, and in judgment, and in plenty of justice; He will not afflict."

These are the concluding words of this ancient forerunner. He has indeed prepared the way, not through the skillful deductions of learned and experienced men—"the wise and prudent"; not by or through the channel of human thought, which, while serviceable to man in so many ways, is always liable to veer as it encounters obstacles in its path; but through inspiration, which comes from a source indescribably higher than human reason, and gives understanding in place of varying opinions.

By their silence, the three friends manifestly acknowledged the superiority of Elihu, even though he so distinctly disagreed with them. Neither of them attempted to make any reply. So also did Job recognize this younger man as one who spoke from knowledge higher than his own. He was ready to dispute and wrangle with the

His bread was baked in the ovens of knowledge,
His pleasures were sought in the harem of knowledge,
He builded a house to the glory of knowledge,
And exalted himself, in this temple of knowledge,
Forgot the True God in the worship of knowledge,
Found 'no new thing' as result of Earth's knowledge,
Called it all 'vanity'—and sought Truth's college!"

(Read 2nd chapter of Ecclesiastes).

friends, but received the affirmations of Elihu as something that could not be controverted or impugned, because of his recognized **spiritual** authority. Nor is there any word of resentment from either Job or his friends when their errors are pointed out to them. Bewildered amazement changes to an acknowledgement of the superiority of revelation.

Is it too much to say that this spiritually instructed messenger was the precursor of the evercoming Christ, who was before Abraham, and is with man always? Here was the beginning of dawn in Job's understanding, to be followed by light, before unseen and unknown, but vaguely heard of.

Of John the Baptist the Master said that "none greater was born of woman". There is nothing to indicate education or experience in his case (he was about the age of Jesus), therefore this immortal testimony makes it clear that John's greatness was through the possession of spiritual intuition, so far above human knowledge. Paul says, "The wisdom of this world is foolishness with God." "The thoughts of the wise are vain." Isaiah says, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Corresponding sayings are numerous in the books of the Bible. If you look for them, **with open eyes**, "you will find".

But inspiration speaks only truth, because it proceeds from the great source of all truth. In it there is absolutely no element of deviation—no right hand or left, but unconditional straight-forwardness. Inspired truth comes not from or through mortal seeing, or mortal hearing, nor from the deepest thinking of the human mind. Inspiration is sacredly and exclusively spiritual.

Paul, in the second chapter of First Corinthians, describes the working of Spirit in his own consciousness

and the utter dissimilarity and vast superiority of that which is revealed, as compared with that which is discerned through "the wisdom of this world".

Carefully read and study that chapter. It is in itself a volume of information. Inspired ideas were evolved before the days of Elihu, and by no means ended with the days of Paul. What, indeed, has revelation not done for religion and for mankind! What is it accomplishing in these latter days? How can revelation be, except by inspiration? When or how did what we consider inspiration begin? Who can say it is ended—or ever will end? What evidence exists that it belongs to any age? The Bible is built on the rock of inspiration, "The Christ" (Mat. 16:17).

A mortal man is made up of a physical body and a human intellect, which may be compared to dust and vapor.* How utterly different from spiritual man, made in God's likeness. Can dust and vapor (materiality) be the likeness of God which is Spirit? On the contrary, is it not the **unlikeness** of Spirit?

Inspiration understands and reveals. It is the eternal-teacher of Truth. It is not the exclusive attainment of Rabbi or Priest, Scribe or Pharisee.

Of the four chapters of Job, closing with the 37th, it is plain that whoever reads them should have uppermost in his mind the deepest sentiment of reverence and awe! No one has a full understanding of them, for how can any man comprehend the method of God! We may, indeed, "Look unto the heavens and see; and behold the clouds which are higher than thou." We may listen for truth and be benefited by what we hear. We are influenced by good, but we cannot influence Good, for Good

*Dust and vapor—that which crumbles and that which fades and disappears.

is perfection absolute; Good is God, and "He giveth not account of any of his matters." Good alone understands good. God alone understands God. Good is God, as distinctly as God is good. Moreover, good exists everywhere. Even in you, though you do not realize it (Ps. 37:6).

CHAPTER III.

"Before Abraham was, I am."

From that sublime hour when "the Lord answered Job out of the whirlwind", Spiritual light became his guiding star, rising and growing brighter; and Spiritual understanding a healing, an enlightening and an elevating force, steadily increasing in power. Then did he realize and say, "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." Then also, by divine appointment, he prayed effectually for his friends (Elihu is not mentioned as one of them, however), and his captivity (to human sense) was turned. (Job 42:10.) Spiritual truth had overcome and subdued mistaken human pretention.

All who read the four grand chapters (38 to 41 inclusive), may note that they begin with references to the material creation, including the earth and the stars. These are followed by references and comparisons to various animals, including beasts and birds. The first fourteen verses of Chapter forty illustrate man's incapacity to govern through or by his own human understanding ("thine own right hand"), which, left to itself, will do him more of harm than good. Human self is the "carnal mind"—the "man whose breath is in his nostrils". It is the selfish man, utterly and entirely apart from the Spiritual or true man, who is made "in our image,—after our likeness".

"God is Spirit" and therefore it remains that "his likeness" is spiritual. Otherwise where is similarity or resemblance?

Is the fleshy man His image? NO.

Is the carnal selfish mind His image? NO.

Can any person or thing that is not entirely good be His likeness? NO.

Can the material eye discern the form of God? NO.

Can the human ear discern or recognize the voice of God? NO.

Can the material sense in any manner describe or comprehend God? NO.

How then can this be explained or understood, "Then the Lord answered Job out of the whirlwind and said"? (Chap. 38:1, 40-6.)

One may not be able to answer this last question satisfactorily, but most reverently I will try. If the effort is not wholly successful, perhaps it may lead to induce some abler man, with greater resources than mine, to bring out a better explanation and to place his words in a more comprehensive frame. My conception is only fallible, and may be only one of many opinions, any or all of which may be incorrect in part or entirely. But I see no interpretation so clear as this which follows.

It was absolutely a divine message from God, the ever present Good, coming into Job's awakened spiritual consciousness. Not from or through his human mentality, neither from the reasoning arguments of his friends; not from "taking thought", but by "taking no thought"; not by the human ear, but solely and entirely through the spiritual understanding, which pertains to what Paul calls the "inner man".

This "inner man" must grow and develop into a controlling force and become able, first to cope with, and

then to subdue and bring into willing obedience the human mentality upon which mortals so much depend. This is a David and Goliath battle, in which the giant must be overcome. Human mentality is as a giant, defying all, and claiming strength and power above all. But the less pretentious "inner man", armed with faith, trusting in God alone, determined, tireless and deathless, **must be the victor**. When or how this victory will occur, "knoweth no man, not the angels of heaven, but my Father only."* (Matt. 24:36; Mark 13:32.)

Let us turn again to Elihu, whose opening words filled his hearers with amazement, and his continued speaking presented a gleam of ideas which before had never occurred to them. Drawing his "knowledge from afar" he was indeed a splendid example of spiritual power, compared to which all other so-called power is a cipher.

No thoughtful man can read the book of Job without clearly seeing that the instruction so evident in the first thirty-one chapters, even though they contain so much of worldly wisdom, is not to be compared with that of the eleven concluding chapters, which embody an account of Spiritual awakening, and its effect upon the man who thereby is aroused to a higher sense and understanding of life.

What a subject this is for reflection, and how much could be written upon it! Through Spiritual discernment alone can we know the Truth. But, see it we must, for the Master said, "Ye shall know the truth, and the truth shall make you free." So came the ever-existent and ever-coming Christ to Job, even as it comes to all

*"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—(John, 3:8.)

who earnestly seek for it—but “Elias truly shall first come and restore all things”. (Matt., 17:11-13.)

All Christians acknowledge John the Baptist as the forerunner of the appearance of Christ (the Christ) to the world in the person of Jesus. He came as a plain, lowly but sincere and earnest worker “crying in the wilderness”. In like manner came the young man, Elihu, to Job, as one who awakens a sleeper; crying in the wilderness of human mistakes.

At the concluding part of Elihu’s speech are references and comparisons to the sky, the clouds, the weather, the thunders and lightnings (see Chap. 37 entire), and these are noticeable as preliminary to the “voice out of the whirlwind”. Certainly Job had passed through a storm of experience, in his early prosperity, followed closely by adversity, sorrow, suffering, discouragement on the part of his wife and unsatisfactory disputes with his kindly but mistaken friends, who were his neighbors and companions.

Now Elihu (unpretentious as to age, experience or worldly wisdom), comes with an awakening speech based not on human reasoning (which is liable to mistaken conceptions and conclusions), but on Spiritual understanding, which is true knowledge—such as was given to John the Baptist when he proclaimed, “the kingdom of heaven is at hand”. And this quickening sermon is at the height of the storm, culminating in the voice “out of the whirlwind”, which came, bringing light to Job, even as the voice of Christianity came to the world when the Christ appeared in the person of the man Jesus, bringing light to the world.

John the Baptist “was not that light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.” (John, 1:8-9.)

Nevertheless, the teachings of the forerunner were in perfect accord with those of him whom he came to witness. So also the teachings of Elihu were in harmony with the illuminating instruction of the "Voice".

Elihu had heard the commanding voice, and realized that obedience was imperative (Job, 32:22), and his message to Job is for all readers of the Bible. His work was blessed in its effect upon Job, and its further influence on his three kind but mistaken friends. And, if we of today, are really "seeking" (as commanded by the Master) we also can be benefited by the awakening words of this ancient forerunner.

How different, this blessed obedience of Elihu, from the disobedience of "the prophet Jonah", whose endeavors to escape from duty plunged him into a stormy sea of indescribable difficulties and troubles. (Jonah, Chapters 1 and 2.)

This is indeed the ever-speaking voice of God, "yet man perceiveth it not". That is, the reasoning man of the world, whose eyes are blinded and whose ears are stopped by the over-shadowing cares, joys, sorrows, pleasures, sufferings and innumerable incidents of this present existence, is hindered from perceiving.*

Not so with the spiritual man, whose senses are not limited by or to, earthly experiences; for only through spiritual enlightenment do we, or indeed can we, discern the Truth of divine influence. Elihu, guided by Spiritual understanding, was far more in harmony with that voice out of the whirlwind, than with the reasoning of the friends, or Job's replies to the friends. What wonder that they were amazed! What wonder that the doctors, when they

*The master said: "The prince of this world cometh, and hath nothing in me." This refers to human reasoning, man's "right hand".

heard the words of the youthful Jesus, "were astonished at his understanding and answers". So also were his parents amazed when they found him hearing and questioning the humanly wise theologians of his day. Yet his parents understood not. And why? Because of lack of ability for spiritual discernment, for in this they were on the same level with the learned elders and doctors. (See Luke, 2:46-50.)

Even the disciples, who were with the Master, were unable to fully comprehend his words. Peter, the most assertive and therefore apparently the strongest minded of them, seemed to have the largest share of trouble, while the meek and quiet John, through higher spiritual insight, was far better able to understand him. Between these two stood questioning Philip and doubting Thomas. Luke (not one of the twelve) appears to be the most careful and painstaking. Afterward came Paul; a tower of mentality, but, until his marvellous conversion, unable in the least to understand the grand truths of Christ Jesus' teaching. Then, however, there were given to him revelations, which were and are beyond the capacity of mortals to measure. No Christian questions the validity of those revelations to Paul—"Paul an apostle of Jesus Christ by the will of God by the **commandment** of God".

If, in this age, there be those who deny inspired revelation since the days of John and Paul, there are many who will not and cannot agree with them. There are evidences of revelation in every age, and none so tremendous as that which though so long obscured from man by shadowy clouds, is again visible through spiritual understanding—like as a snow-crowned mountain in the heavens! Look in the right direction, "seek, and ye shall find". "Watch"; for the winds of truth are blowing

away the clouds of human mistaken concepts. Truth, which alone commands the wind, is being revealed (to spiritual eyes) even now. Truth is the one All-power which regenerates the universe.

"Ye shall know the truth, and the Truth shall make you free."

The thirty-eighth and thirty-ninth chapters brought to Job and his bewildered friends teachings of the entire insufficiency and inability of the human mind to comprehend or, except in a very limited sense, understand even the things which are all around us. Many questions are asked, not one of which can be fully answered or explained through man's reasoning. The plain lesson is the inadequacy of man's philosophy, and the limitless power and wisdom of God. Human reason is as incapable of comprehending God, as the human eye is of beholding Him. "The wisdom of this world is foolishness with God."

This is even more forcibly brought out in the first fourteen verses of the fortieth chapter. Job's Spiritual self, is just beginning to awaken, and he takes his first step in the right direction. "I will lay mine hand upon my mouth." That is, he silences his reasoning and turns entirely to spiritual guidance and strength. The Voice, with a few more words, reveals to him more fully man's utter inability, in and of himself, "thine own right hand" (that is by his own human wisdom), to save or protect either his body or his mind. "God is mighty in strength and wisdom." (Job, 36:5.) "The wisdom of this world (man's right hand) is foolishness with God." (1 Cor., 3:19.) And Jesus referred to human foresight, and human strength and cunning, when he said: "Pluck it out, and cast it from thee," and "Cut it off, and cast it from thee." (Mat. 5:29-30.) Human thought plainly cometh of evil. (Mat., 5:37.)

CHAPTER IV.

Behemoth and Leviathan.

With the fifteenth verse of this (40th) chapter begins a description that surpasses anything that has preceded it, even as the human is above the animal. It is an allegorical representation of that intelligence which we call the human mind, and here figuratively referred to as an animal, though possessing qualities which are unthinkable as pertaining to any beast. The name given to this marvellous nondescript is Behemoth. This name occurs nowhere else in the Bible but in the book of Job, and here only once. Regarding it, learned men have given much time to discovering exactly what animal (?) was the one referred to. Let us look into this matter a little and see what results they have accomplished.

The most careful literary interpretation I have found says, "The term Behemoth, taken intensively, may be assumed to be a poetical personification of the great Pachydermata, or even Herbivora, wherein the idea of hippopotamus is predominant."

But, getting a little more plain, Webster defines Behemoth as "an animal, probably the hippopotamus", and Leviathan as "an aquatic animal, probably a crocodile." Old Bible dictionaries and commentaries give corresponding definitions; and it would seem that they are commonly accepted, today, alike by scholars, professors and the clergy, and of course by laymen at large. Some Hebrew writers speak of Behemoth as the largest land animal, and Leviathan as the largest sea animal (somewhat indefinite). Elephants and whales are likewise given respectful consideration. Average people think little or nothing concerning the subject.

The "Encyclopaedia of Religious Knowledge" is au-

thority for the opinion that the hippopotamus was the animal spoken of as Behemoth, in the book of Job; and further, that Behemoth and Leviathan "evidently appear to be presented as companions; to be **reserved** as fellows and associates."*

It further states:

"Aristotle represents the hippopotamus to be of the size of an ass; Herodotus affirms that in stature he is equal to the largest ox; Diodorus makes his height not less than five cubits, or about seven feet and a half; and Tatius calls him, on account of his prodigious strength, the Egyptian elephant."

And again:

"Nor is he less remarkable for his sagacity; of which two instances are recorded by Pliny and Solinus. After he has gorged himself with corn, and begins to return with a distended belly to the deep, with averted steps he traces a great many paths, lest his pursuers, following the lines of one plain track, should overtake and destroy him while he is unable to resist. The second instance is not less remarkable. When he has become fat with too much indulgence, he reduces his obesity by copious bleedings. For this purpose he searches for newly-cut reeds, or sharp-pointed rocks, and rubs himself against them until he makes a sufficient aperture for the blood to flow. To promote the discharge, it is said, he agitates his body; and when he thinks (?) he has lost a sufficient

*Whoever wrote this sentiment may have been nearer correct than men are aware of. Materially, no. Figuratively, yes. There is little in common between the hippopotamus and the crocodile. Fear and voracity will hardly promote companionship. Only figuratively can they be reserved as "fellows and associates". Then it may be understood as human intelligence, so prone toward companionship with ungodliness. Evil (the devil) continually seeks companionship with the human mind and too often, his seductive approaches are entertained.

quantity, he closes the wound by rolling himself in the mud." O ye doctors!

Of the Leviathan it states:

"The old commentators concurred in regarding the whale as the animal here intended. Beza and Diodati were among the first to interpret it the crocodile; and Bochart has since supported this last rendering with a train of argument (?) which has nearly overwhelmed all opposition, and brought almost every other commentator over to his opinion. It is very certain that it could not be the whale, which does not inhabit the Mediterranean, much less the rivers that empty themselves into it; nor will the characteristics at all apply to the whale. The crocodile, on the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower thirty-eight sharp, but strong and massy teeth; and is furnished with a coat of mail, so scaly and callous as to resist the force of a musket ball in every part except under the belly. Indeed, to this animal the general character of the Leviathan seems so well to apply, that it is unnecessary to seek farther."

How transient are the wild-flowers of guess work!

How tangled and confused, and therefore unreliable, are the reasonings and varying conclusions (?) of these so-called **authorities** on the subject! Men of good motives undoubtedly they were—and learned in their way, but so wedded to materiality, as to be unable to comprehend anything beyond a fleshy animal.

Suppose that one of these learned men had carefully explained to a lot of Sunday-school children all about Leviathan as a **crocodile**, and just here some incorrigible ten-year-old should suggest: "Isaiah (27:1) says 'Leviathan is a crooked serpent'," and another inquiring youngster should remark: "David says that Leviathan has more than one head." (Psalm 74:14.) Consternation! We have then David and Isaiah (both are inspired writers) on the one side, and the learned commentators on the other; and consequently, who shall the children believe?

It should be remembered that there are two ways of interpreting Bible statements; the spiritual and the material, and the latter should, and finally **must**, give precedence to the former. Spiritual is godlike; the material is manlike, the true and the false.

As a matter of fact, there is no reason to believe that either Behemoth or Leviathan, as **animals**, ever had an existence; for it is entirely impossible that any material animals could answer or fulfill the descriptions given of them in the book of Job; neither do they come near those descriptions, as can be plainly seen by anyone who will carefully read them. They are fallacies—material conceptions, merely someone's **opinions**.*

In what manner is Behemoth "chief of the ways of God"?

Tell the meaning of "he that made him (Behemoth) can make his sword to approach unto him".

What is meant by "mountains" in verse 20th?

Verses 21 and 22—Does Behemoth lie "under the

*All efforts to account for Behemoth and Leviathan as animals or as representing scientifically classified species of animals as "pachydermata" (thick skinned), or "herbivora" (grass-eaters), or Carnivora (flesh eaters), are failures. Such comparisons do not and cannot meet the case neither in word nor effect. We must look beyond the material!

shady trees (planning, scheming, plotting) in the covert of the reed, and fens"? "The shady trees"?

Is it not human **pretention** that "drinketh up a river"—that "can draw up Jordan into his mouth"?

"He taketh it with his eyes; his nose pierceth through snares!" Can an animal fulfill this description? Is it not perfectly fitted to describe Human Intelligence? Read again Job 40:15-24.

"Behemoth" (reason), made as man's servant, is ever ready to become his master. Uncontrolled by good (God) he becomes perverse, tyrannical, and obstinate in the wrong—like a vicious horse, kicking or biting—now balking, now going ahead spasmodically, unreliable and full of anger. Looking for trouble and finding it. He is running mate to Leviathan. He is the warhorse that must be tamed and guided.

The correct name for "Leviathan" is EVIL. He is the adversary, the **serpent** in the garden. He is the opposite of God, Good; the Satan that "came also", the "pestilence that walketh in darkness", "a liar and the father of it", "the great red dragon" that "stood before the woman to devour her child as soon as it was born", "that old serpent called the Devil, and Satan which deceiveth the whole world". (In Isaiah, 27:1, we read: "Leviathan, the piercing serpent, Leviathan, that crooked serpent".) "Behold the hope of him is vain; shall not one be cast down, even at the sight of him"—"Who hath prevented **me**, that I should repay him? Whatsoever is under the whole heaven is mine." (Job, 41:9-11.) God alone can subdue sin.

"I will not conceal his parts, nor his power, nor his comely proportion."

(How different from "Behemoth" (the human mind), which "**I made with thee!**")

"Who can open the doors of his face?" "His heart is as firm as a stone; yea, as hard as a piece of the nether mill stone." Look not on his face nor his stony heart.

This "Leviathan" is the uncreated Devil that is forever seeking to deceive, to delude and to mislead human intelligence. Jesus called him by his right name, "a liar from the beginning and the father of it". (John, 8:44.) This is the murderer that wrought in Saul the Pharisee (afterward Paul), "all manner of errors" and then "slew him". (Rom., 7:8-11.)

Take time to study (not carelessly read), this seventh chapter of Romans. It is too deep to be comprehended by simply reading.

Behemoth typifies what Paul calls "carnal mind", in his letters to Romans and Corinthians.

Shall we look for higher authority? Listen to the voice of Jesus the Christ, the Son of God. He warns us against depending upon thought; that is, human intelligence, which, spiritually, is the "eye" that must be "plucked out" and the "right hand" that must be "cut off" before we can come into the correct understanding of that truth which "makes us free".

In the 14th verse of the 40th chapter of Job, human intelligence is very distinctly referred to as the right hand of Job.

Humanity has its Spiritual element, and this is the grandest truth that man can know; but it is like a sleeping infant.

Humanity has its unspiritual element, which is like a wide-awake young man ("the young lion"), and under this influence humanity is continually getting itself into mistakes which lead to troubles of every kind, including sin and sickness. This was clear to the psalmist when he wrote: "They are all gone aside, they are altogether

become filthy; there is not one that doeth good, no, not one!" (Ps., 14:3.) Paul enlarges very much on this in the third chapter of Romans beginning at verse 5. Also 7:23.

Humanity can escape from the thrall of this erroneous condition, by awakening its Spiritual self, nurturing its growth, heeding its voice and obeying its words, for it can only utter Truth. It is the "still small voice" which comes not of human knowledge, but through the quiet atmosphere of true Christianity, which is Spiritual.

The grand fact of the Bible, the grander fact of Religion, the grandest fact of Christianity, is the predominance of Spiritual Truth over human (so-called) knowledge.

If you ask to know whence the writer has been able to see certain things that are averred in this book, I will promptly say I do not know with certainty. For example: expressing the belief that "Behemoth", "the lion" and "the young lion", all refer to human reason;—and also that "Leviathan", "adder" and "the dragon", are identical and all refer to sin.

I am charged with assumption. So! Let me reply that they who assert or believe that these nondescripts, Behemoth, Leviathan and Dragon are animals, are equally assumptive. Who ever saw one of them?

This, however, I will affirm and positively declare, I have heard the words of a **voice**, which I am convinced proceeds from a source that is higher than reason.

Let me here quote a few passages from the Sacred Word regarding this "Voice".

1. "Cry aloud, Spare not, Lift up the Voice, like a trumpet." (Is., 58:1.)
2. "The Voice of God said, Let there be Light and there was Light." (Gen., 1:3.)

3. "In the beginning was the Word, and the Word was with God, and the Word was God." (John, 1:1.)
4. "He spake by the mouth of his holy prophets." (Luke, 1:70.)
5. "I am the voice of one crying in the wilderness." (John, 1:23.)
6. "The Lord answered Job out of the whirlwind." (Job, 38:1.)
7. "And lo a voice from heaven, saying, This is my beloved Son." (Mat., 3:17; Mark, 1:11.)
8. "And there come a voice out of the cloud." (Luke, 9:35.)
9. "My word shall not pass away." (Jesus.)
10. "Wisdom uttereth her voice in the streets." (Prov. 1:20.)
11. "If any man hear my voice and open the door, I will come in to him." (Rev. 3:20.)
12. "The first voice which I heard was as it were of a trumpet." (Rev., 4:1.)

And hundreds of other similar expressions from Genesis to Revelations. "Yet man perceiveth it not." (Job, 33:14.) We hear the audible voice! Let us listen for the unerring Spiritual Word.

CHAPTER V.

An Incident.

In the first months of the year 1865, in the mining town of Virginia City, Nevada, there was a young man lying very sick. The trouble began with pleurisy, and for six or seven weeks it seemed as though every organ and membrane in his chest was swollen with inflammation, attended with very high fever and with tormenting pain and suffering. During most of this time he was delirious.

He was in a good house in which all conditions were more than comfortable. Friends surrounded him, one of whom became his constant attendant and companion for months. Two of the best physicians in the city treated him in consultation, and for a time they were hopeful, from the fact that the patient had a good constitution and his age (28 years) was considered to be that at which a man has the greatest capacity to combat and endure disease and suffering.

So the long, long days dragged wearily on. Each morning friends kindly inquired, only to be disappointed, until even the light of hope disappeared from the view of nurse, doctors and friends. One of the doctors said, "You may as well write to Mr. ——'s friends and tell them that it will be impossible for him to be alive twenty-four hours hence." The other doctor (who was an intimate friend of the sufferer) bore a look of utter discouragement, and the face of the friend who was acting as nurse seemed to express only hopeless despair. All looked for the end.

That night the patient, in a few moments of sleep, dreamed that he saw the door of his room opened, and there came in a young stranger with a smiling and good-natured face, who in a businesslike manner announced that he came from the office of death. The dreamer quietly asked "Have you come for me?" And after a little parleying was told, "No." (The author could detail more of this interview, but it is unnecessary.) **Fear was not present.**

The next morning, when the doctors came, the patient whispered to his friend that he felt a little better, and the sympathizing doctor agreed with this, and a day later the fever had very much abated, and symptoms were more favorable.

Now follows the most deeply interesting part of this story. For many days the sufferer had been delirious, and in his illusion he imagined that the forms of two others were beside him. He was lying upon his back and believed that at his right, and close against him, was a somewhat younger and smaller man, and next to him was a little boy of say six or seven years or so. No one of this trio could escape, or alter his position, but the patient was suffering by fire for all three. He never spoke of them nor turned to see, but yet was so vividly conscious of how they appeared that, although this occurred nearly forty-eight years ago, the impression still remains—so vividly that, if he were a painter, he could detail their expressions on canvas. The young man seemed a cheery young fellow, such as you often meet, somewhat thoughtless, gay, free from care, neither especially good nor distinctly bad, neither wise nor silly, a kind of inexperienced starter out in some unknown career, ready to go anywhere or do almost anything that promised a living and success. He seemed a little dissatisfied with the patient for detaining him, not suffering pain himself, nor once offering to assist or relieve the patient; indifferent, as though he would say, "Live or die, I have nothing to do with it. If you live—I'll probably stay with you. If you die—I'll try some other man." Toward the boy at his side, he seemed to be alike indifferent, though not unaware.

Millions of examples of this stamp are and ever have been embodied in, and are clinging to, all conditions of humanity, though unseen by the eye, and scarcely ever realized or in any way recognized by those whom they persistently attend. They have utterly no regard for the first commandment; neither for the two great commandments spoken by Jesus. They exemplify only the stubborn will of selfish man.

But more of this fellow farther on.

Now, the face of the little boy, represented something quite different; an appearance of neglect and consciousness of such neglect; aware of something wrong; a desire to go over to the sufferer but kept from doing so by the one before described; an expression of childlike helplessness because he was unable to make things better; a feeling such as a child might have who was concerned for his parent; innocent of evil—like those of whom the Master said, "Suffer little children to come unto me, for of such is the kingdom of heaven!"

When, as already stated, a condition of improvement showed itself, the patient's friends in their kindness, brought to him some food, which he had not tasted for many days, and though he took but little, that little was in his weakened state too much. As a consequence the fever again increased for some hours to its full force. The delirium returned, and with it these same two likenesses just described. This time, however, their stay was short, lasting perhaps half a day. Then improvement again came, very gradually, and after four or five months, health was sufficiently regained so that the man could resume his business, though never with his former physical strength. He, however, continued a business career of many years, resulting in financial success, but realizing the oftproven unavailability of wealth to confer true riches. During all this career the unsympathetic young fellow described on the preceding pages was his constant companion and co-partner, though the man **knew it not**. The influence of the little fellow seemed not to develop. Perhaps it is unnecessary to say that the man who was the subject of this whole incident, is the writer of these pages. The soulless companion was—Evil, the deceiver of all mankind.

It would seem that the suffering described ought to have turned him to God, the only real refuge. But no.

Had he heeded the "still small voice" of the pleading child, perhaps it had been better. Perhaps otherwise. I know not. The spiritual eyes of my inner self were again closed,—to be once more opened through suffering!

Let none say hastily or carelessly that the foregoing was merely the dream of a delirious mind. Though you may **think** so, you do not **know** it, and there is a vast difference between thinking and knowing. This to all. I **know** it was **far more than a dream**, which, it is claimed and generally admitted, lasts but a few minutes, and usually disappears like vapor. But very different from the disappearing dream of the sleeper is the **vision of truth**, which is from the immortal. The dream is uncertain and utterly unreliable; perhaps now and then apparently correct, but far more frequently illusive and false, as all can easily remember. If you dreamed something and it, as they say, "came true", have you not a hundred times dreamed of something that did not, or could not occur?

Entirely different, however, is the vision of truth, which comes through spirituality, instead of materiality, and these two differ from each other even as light differs from darkness.

Nevertheless, let us stop here for a moment and consider. It is clear to many, **as the Bible teaches**, that man has human understanding (which often makes mistakes) and a spiritual understanding, which is always correct. Paul makes this plain. (Rom., 7:14 and 8:1-26.) Now, if both these differing elements dream, should it not be that the first named is unreliable and the second true? I make no assertion, but simply inquire of "ye that have knowledge". Who can answer? Who can say yes, or no?

CHAPTER VI.

To those who will carefully study the book of Job, it is a mine of instruction and a reservoir of spiritual understanding. The writer has endeavored to study it prayerfully, which is far more than carefully.

The great **Desire** of man is human knowledge, while his great **Need** is spiritual understanding. Knowledge comes from and through **thought**, and is the wisdom of this world, which Paul declares "is foolishness with God". In the first, second and third chapters of his first letter to the Corinthians he describes and accents the vast difference between knowledge (human) and wisdom. He inherited and attained in earlier life much of the former, but the latter only came after his marvellous conversion. Thenceforward, till he finished his course, he was constantly putting off "the old man with his deeds" and putting on "the new man". That is, rising from knowledge to wisdom, from that which reasons to that which understands; from the "carnal mind" even to the "spiritual mind". (Rom., 8.)

I may be presumptuous. I may be unable to see clearly. I may "open my mouth in vain, and multiply words without wisdom." I may be "darkening counsel by words without knowledge." If so, I know it not. God knows all. And this consoles and comforts even me; for He knows my honesty and the deepest motives of my heart. So be it. I have endeavored to perform a duty.

Please refer now to the the sketch and explanation, on the two pages following the title page of this little book, in which is illustrated a presentation that came distinctly and directly to me. Doctors may smile with pity; theology may reject with scorn and be disposed to "cast him out" (John, 9:34), but "one thing I know, that, whereas

I was blind, now I see" (John 9:25). Dawning light is coming, where before, all was darkness.

Let us ask in what manner does the "carnal mind" differ from the fleshly body? The most distinct difference seems to be that the first is invisible to the human eye; for both are "of the earth earthy".

The young man so ill in Nevada in 1865, now, in newer understanding of life, realizes that he was at that time so near dissolution that he saw himself with his larger share of "carnal mind", which is human, and his struggling element of Right, which is Spiritual, and yet he understood not! "See ye indeed, but perceive not." (Isaiah, 6:9.) The Bible often refers to this blindness and lack of understanding. These "two or three" must be "gathered together in his name".

What is the real meaning of these "two or three"? The condition is "in my name," and the promise is, **"There am I in the midst of them."**

As commonly read it seems to refer to the assembling of a small number of individuals. So! With this interpretation, an isolated man (perhaps the single survivor of a shipwreck who found himself alone on an island, hundreds of miles from anyone else), would be excluded from the benefit of this promise of the Master!

May it not be explained by Paul's references to himself; the "carnal mind" and the "inward man"? If so, it is clear to me, that one of these three must be the inward man which is Spiritual.

If theology claims that revelation ended with the days of John and Paul, where is the theologian who can prove it? The writer utterly denies such a claim, for disproof of it has come through personal experience.

Yet nearly fifty years passed before the seed so planted unfolded into life. And this development came at-

tended by suffering; nevertheless, not by pain alone, but through something of discernment of the voice "out of the whirlwind".

(Read the ninth chapter of Isaiah, especially verses 2, 12, and 17 to 21, inclusive.) So the war continued.

I was, indeed, "in the land of the shadow of death" when the dawning light shone upon me, yet was I so dull of comprehension that I did not understand it for more than two score years. And why? Because I listened to the evil more than to the good. Evil led me into darkness and then fought against me (see Lam., 3:1, 2 and 3; also Rom., 7:23) though I knew it not.

Evil was with me, more potent than good. These are the opposing elements within every man. Evil is what Paul calls the "old man, which with his deeds must be put off".

Evil is entirely selfish; full of envy and greed; is not subject to the law of God; never advises man honestly; has no regard for his little neighbor, good; in fact, constantly opposes any influence adverse to his own; may perhaps say, "Be honest, because honesty is the best policy", but never, because it is right. Now, how could it be otherwise, since evil "is of the earth, earthy"? (1 Cor., 15-47.) Evil flourishes on the tree of knowledge!

But entirely different was our little neighbor! Patient, uncomplaining, intensely interested, hoping and trusting, he could only utter with the "still small voice"! Again I ask, "How could it be otherwise?" His was the voice of Truth, which is the ever-present Christ, so oft and so long unheeded—yet the only voice that ever has, ever will or **ever can** guide us to the Kingdom of God!

So have I, in the best words at my command, described the vision so obscure to me then. I had not the least idea of its meaning. Nevertheless, the memory of it remained, though perhaps at times, unthought of for years.

Not until I had passed the age of three score and ten did I gain the least comprehension of this vision, and again it came as before through suffering. But of this, more farther along. (See Job, 33:14.)

Whoever may read this little book will of course form his or her opinion of this vision; and perhaps, in most cases, such opinions may be adverse to my own, which is this: I believe that with Spiritual discernment I beheld the "two or three" that must be "gathered together" in His name. (Mat. 18:20.) Humanly condensed it was "Body, Mind and Soul!"

To me, it was truly a heavenly vision, as direct as that described by Paul (Acts 26:13), and came from the same source. I believe this source to be entirely separate from human reason, and far higher than anything that ever comes through human mentality. I believe that the same power that first gave this vision, **has preserved** it so distinctly in my memory. I believe I am nearer to—that is, have a better understanding of—that power in my later years (my seventies) than ever before. This is witnessed first by a complete change in my thought and also by promptings that have come to me **since this change**, in a manner that cannot be accounted for through reason or human knowledge. This has been repeated not less than six times, so plainly, that I could distinctly understand it. Also am I conscious of progressive work within myself that I do not yet comprehend. For these things I humbly and reverently thank my God, the author and giver of all good, for He is only GOOD!

Furthermore, as revelation came to me (though so long obscured) I believe it comes in some measure to everyone. But "the darkness comprehended it not." Nevertheless, there is a "true Light, which lighteth every man that cometh into the world." (John 1:9.)

During middle life, while actively engaged in business (success in which was my main object and desire), I had been a regular attendant in orthodox churches. While not a member, I was interested to an extent that made me a church trustee for about fifteen years. Later I became a member of both the Universalist and Unitarian churches, not an unusual thing for an unsatisfied Christian. These two denominations are commonly known in this country as the liberal churches. Such for a time they seemed to me, but in later years, orthodox and liberal are not so unlike as to justify any wide distinction. They are all aiming to do good, and just about equal each other in motive, loyalty and earnestness.

Wandering farther in the "wilderness", the cloudy maze of uncertainty, Mental Science (**so-called**) had attracted my attention, and was an added experience. For a time this pretentious "science" seemed a helping hand but finally proved not only its utter inefficacy to benefit, but its baneful influence for harm. I have respect for the doctors and for the churches, but none whatever for what is called "Mental Science." It is, in fact, **mental unscience**, which would endeavor to **control** God's man ("made in His likeness") by and through the man made of the "dust of the ground," whose life is in "his nostrils." (See Isaiah 2:22.)

Whoever depends on mental science (so-called), is starving, in the effort to sustain himself on unsatisfactory husks.

I have enjoyed the companionship of many friends in all the various churches referred to, and feel entire good-will for each and every one of them. Surely their object and effect is toward good, the lifting up of humanity; and this glorious motive should unite all Christians in sympathetic harmony. Let rivalry in efforts to

do that which is useful and right, and for true religious advancement, take the place of comparing or criticising. (See Rom. 2:1-4, also Phil. 4:8.)

How commonly and carelessly we speak of families as belonging to this or that denomination, as if religious belief was a question of family birth, and so children are to follow parental influence. A sect of Christian believers clings tenaciously to the opinion of a man who lived a few years ago. It is said there are a hundred and fifty (perhaps more) differing sects of Christians. Some differ but slightly from their neighbors, while between others there seems strong antagonism. Moreover, most of them make occasional changes in their doctrines. And so it has been for centuries. All cannot be right, for strictly speaking there is but one right. Variations of doctrines and occasional changes of belief are not satisfactory.

Let us all try to be fair, one toward another. Jesus said, "By their fruits ye shall know them." If the prejudice of birth or education or any other circumstance unfits us for judging doctrines and beliefs, let us look to the fruits, for comparison; who is doing the most good?

What is somewhat indefinitely called orthodoxy, may not appeal to me, yet my father was a Presbyterian elder for about forty years. This tribute does his oft-mistaken son pay to his memory: After so many years of experience, I never knew a better man!

CHAPTER VII.

"Twice."

"God speaketh once, yea twice, yet man perceiveth it not." (Job, 33:14.) This truth has indeed been exemplified.

In a former chapter I have described a severe illness with its attendant suffering. It would seem that this should have been sufficient for one lifetime. But no, many years later when I had passed the allotted "three score and ten" came other forms of suffering and pain not less severe than the earlier experience. In the first I retained hope, while in the later trial, even the door of hope seemed closed and barred. Briefly, I was suffering from the effects of disease which was first observed when I was a little boy and had given trouble periodically for sixty years with a tendency to grow worse. I was so utterly cast down that not only hope—but even desire to live—had passed away, and I thought my Maker unjust because my life was not at once destroyed. Annihilation seemed such a simple solution of the matter; and so I declared man better than God! (Read the third chapter of Job, especially verses 17 to 21.)

Although knowing and acknowledging that goodness had not been my aim as much as it should have been, what had I done that I should be tortured? Why did not God, if He was merciful, just blot me out of existence, which simple request was all that I asked? I denied His kindness, mercy, love or justice! I thought and said that "My father or my mother were better than this being you call God, for neither of them would permit even the vilest to suffer like this! And if He does not send this torment, He permits it, which is just as bad!"

More I said, which I would willingly forget.

Men think they know their **wants**, but where is the human being who knows his **needs**? I, for one, have never seen him. Certainly I did not know my needs.

Imagine a man afloat and alone on the stormy waves! Imagine a man standing on the roof of a high building from which flame and smoke were pouring from

every window! Imagine a man in a vast desert pursued by a pack of hungry wolves! Like these seemed my condition. But "man's extremity is God's opportunity."

Medicine, Theology, and Suggestion (will power) had, like Job's three friends, "stood still and answered no more." (Job 32:16.) Then came, like a rising star, before unnoticed, a speaker that amazed all, with words that to me, were like the words of Elihu to Job: "the voice of one crying in the wilderness."

Job had mistaken chastening instruction for cruel persecution. And this also has been the mistake of countless thousands. Moreover, this mistake must be corrected, here or hereafter, before any shall be able to say "but now mine eye seeth Thee!" (Job 42:5.) "The Lord hath His way in the whirlwind and in the storm!" (Nahum 1:3.) This tempest is wholly within the human consciousness.

CHAPTER VIII.

Conclusion.

Here ends what the writer has to say of the book of Job. I believe myself justified in seeing a certain analogy between Job's experience and those of other men as exemplified in myself. Not that I have yet attained the elevation that came to him through the voice out of the whirlwind, but unmistakable utterances have come to me from a source higher than human reason. **This I know**, and no man nor any human combination can take it from me. I have heard the voice of the fore-runner and am watching and listening for the higher voice of truth (John 14:17), which comes not through human reasoning!

The grandest instruction I have been able to obtain

from a careful study of the book of Job (and likewise supported through my own experience), is its teaching of the vast power which is opened to man through spiritual sight and hearing. The "voice out of the whirlwind," "the thunder of his power."

Job was, and is, a type of the regenerated man, when brought to an understanding of truth, when transformed by the ever present Christ, which was "before Abraham" and "before the world was."

Through suffering he had gone down to a point where there were just two paths before him. One was a broad avenue, which lead down "into the pit", and was plainly apparent to his human sense—the end of his human existence. The other was "the narrow way," which is only discerned spiritually. And just here his spiritual eyes were first opened by Elihu (Job 33:22-24). Later came the instructing voice of God, the unseen though ever existing and ever present, Christ.

But "Elias truly shall first come." (Mat. 17:11-13.) He who through pain and suffering is brought down to the pit, realizes, that God is his only refuge or strength; as others, may not.

Like Job, men mistake instruction for persecution until their eyes are opened by the voice of Truth, which is the Christ. To our human understanding, suffering is not enjoyable and therefore does not meet our **wants**. But if it strengthens our desires to be free (from affliction of any kind), does it not make us more earnest in seeking for that Truth which makes us free? Then it is plain that suffering meets not our wants, but our **needs**; which are "absolute faith in God", and "Spiritual understanding of Him."

Paul had his "thorn in the flesh" and asked for relief from it, "besought the Lord three times." Turn to

your Bible, my friend, and read the answer he received. Then he saw and realized the supporting power of the ever-present Christ. Spiritual strength is developed through human suffering. (II Cor. 12:7-10.) Our closed eyes are opened by chastisement. Job's case illustrates this. Elihu first pointed it out to him, but, The Christ—the voice out of the whirlwind—compelled him to **understand** it!

If the Christ, is immortal Good, from Heaven (his sphere), to the earthly man,—who shall say it did not come in ancient days? If it came in the man Jesus nineteen centuries ago, who shall say it did not come through cloud and storm ages before? Who shall say it comes not today, through the whirlwind of affliction? Verily "the wind bloweth where it listeth!" Who shall tell of "that which is born of Spirit?" (John 3:6.)

Paul did not at first comprehend the benefit of suffering, or rather that which comes through suffering. He therefore sought escape from it. But after the answer he received, through revelation, then he realized that even in the flesh he was protected **sufficiently** by Spiritual power.—"My Grace!" His need was indeed supplied from the same source that made him immune from the viper's poison. His continued "thorn in the flesh"—perhaps the frequent recurrence of physical pain—was constantly overcome. This realization of Spiritual support made him to exclaim, "When I am weak, then am I strong!" Strong through Faith! Faith through a comprehension of Spirit—the ever-present Power which comes to man through the Christ when man "seeth" this truth. So was he protected from the effect of this thorn in the flesh," as a "first fruit of the Spirit" while patiently waiting for his complete healing, which his strong faith **told** him would certainly be established. (Romans 8:18.)

And why not? Is it difficult for a Christian to realize that the Spiritual force which helps him, can heal him? Did not the Master proclaim and explain the unlimited power of Spirit? Get to work, my brother, on this teaching! Paul's wonderful eighth chapter of Romans will help you.

Man is regenerated, "born again", when the Spiritual overcomes the human, or "that which is born of the flesh." In infancy there is no apparent, distinguishable intelligence. Knowledge develops as the human body grows. The child has life (from God), as distinctly as the man of mature years, but the human mind is like a bodily growth. Is it not "born of the flesh?" Boys grow up as frequently with their father's peculiarities, as with resemblance of features or of bodily form or strength. We may dimly comprehend that human thought may have much to do with this "earthly" man. But of Life,—how little we know! (1st Cor. 15:47-48.)

Life, real Life, could no more be comprehended by Darwin or Haeckel than by you or me. And ask you why? Read Paul's answer. (1st Cor. 2:14.)

Life is Spirit! Spirit is God! Can Man "by searching (reasoning) find out God?"

I am searching for a place to stop, but am reluctant to leave my dear old friend, Job, whom I have learned to love even as an elder brother; and why not?

Irresistibly was I drawn to him; at first not thinking much on the subject, nor realizing that he might take any special interest in me. But from simply bidding him an occasional good-morning I began to talk with him and consult him (through studying the book), and later to visit him daily. How kind he was and is! How many instructive lessons he is giving me! From first to last I

grow more and more to regard and to revere him as the highest example of a sublimely grand man, purified and exalted, purged of his dross and demonstrating Heaven on Earth.

But, reader, whoever you may be, go and see him for yourself. He lives just over the hill, is constantly at home, will be glad to see you, and is always ready to talk—provided you desire to listen. And you will be surprised when you see him, to find that notwithstanding his age, his form is erect, his eye clear, his complexion ruddy, his hair and beard not white, but only streaked with the iron gray of maturity, and with a happy face that grows more kindly as you know him longer. He will tell you, possibly, more of the Bible than you may have before observed or at least comprehended; for he has attained that spiritual understanding, so far above that which grows upon the tree of knowledge.

For example, taking up the first chapter of Genesis, he will tell you to read it very carefully, and also include the first three verses of the second chapter. This covers the first account of creation, and “let there be light,” was the voice of God. By His command, all things were made, and, as seen by Him, declared to be good, and at last “very good”. (See also John I:1-2-3.)

Now follows a second and a widely different account of creation, and this variation has been a stumbling block to many earnest Bible readers and students. So it certainly was to me. There are the two opposite accounts! Read them and compare them. Certain titled professors, learned in their ways, have attempted to harmonize these two conflicting narrations by saying that the first is general only, while the second is more specific, going into details and particulars. If these learned men can satisfy themselves or others, they certainly have failed to con-

vince thousands of earnest Christians who are seeking truth.

In my earlier days (looking through darkness or mist), these conclusions **seemed** plainly apparent.

1st. Here the Bible gives two distinctly opposite statements.

2nd. If one is true, the other must be false.

3rd. Knowing not which statement to believe,—these accounts of creation were of no value.

And still today, I affirm, that any man who depends entirely or mainly on human reasoning, as he reads these two accounts, will arrive at the same conclusion.

But the man who through the experience of **pain** and **suffering**; or through the experience of **revelation**; or the experience of **exact study**; or through **these three**, will be able to understand, that the first account is spiritual, and therefore true, while the second account, is at its best but a counterfeit. The first is of God, Good; the second is of evil, the opposite of good. Will this account for their incongruity?

We will only take up briefly one item of these two accounts,—the creation of man.

In the first account we read: "And God said, Let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Consult your dictionary for the words, **Image** and **Likeness**. For brevity we will use only the latter—**LIKENESS**.

Jesus said, "God is spirit"; or "a Spirit", if you prefer. Clearly then, the man in His "likeness", the **resemblance of God**, must be spiritual.

Have mortal eyes ever beheld Spirit, or a spiritual man?

Is the human body—simply a material growth—spiritual, or likeness of God?

Is human, finite intelligence,—reasoning and often blundering,—spiritual, or in any way, the likeness of God, who is infinite, and perfect?

Is the enfeebled body of a sick mortal,—spiritual, or likeness of God?

Is the uncertain, or unreliable, or careless, or greedy, or covetous, or dishonest, or vicious, or cruel-minded man, in any respect, the “likeness” of Divinity? On the contrary this “minded man” is the culprit which is named by Paul the “carnal mind”; and he also declares it to be “enmity against God”. (Rom. 8:7.)

Generally speaking, evil, even though it may not always govern, usually predominates in the human mind. It is the parent of greed. It is the “old man” which with his deeds must be “put off”! It overcame Eve and Adam; and caused Cain to kill his brother. It planned for Laban and Jacob to deceive and defraud each other. Evil made David an adulterer and a murderer! It caused Peter to deny his Master! It made Paul even after his wonderful enlightenment, to exclaim, “Oh, wretched man that I am!” Evil, starting from nihility, seems to develop with the growth of every child, as innocence prattles and toddles itself into wilfulness.

From whence comes this “minded man”? Human mind is not *life*, nor of life. It is not found in infancy though it seems to show itself soon after birth. If of human growth, it must also have human decay. Call it reason, if you prefer, and then define it. Does there live, or has there ever lived, two men who reasoned alike? No. Then it necessarily follows that if one man reasoned correctly, all the rest of humanity must be more or less mistaken. This is why I call reason the “great unreliable.”

Let us not by any means undervalue reason, made for our servant, but let no man "bow down before it", for in so doing, he breaks the first commandment. He dishonors the one, true and only GOD!

Human reason is only too ready to be drawn into companionship with evil. Who shall say that the history of evil (the devil) did not begin with the fourth verse of the second chapter of Genesis? Here begins the second account of creation, in which after "there went up a mist from the earth," the "Adam man", is formed out of the "dust of the ground" (like child's play), and a little later a helpmate is made for him, from one of his own ribs! So runs the description of the Adam family, made in the UNLIKENESS of God. A cloudy, unsatisfactory pair.

Now, this family, it is stated, were put in possession of a home, free from care or labor and given all they **needed** and yet were unsatisfied. Knowledge was what they **wanted**. The serpent (Leviathan, Devil) gratuitously informed them how to obtain it, and humanity has been working perilously, by or through it, ever since—regardless oftentimes of that Spirit voice, which whispers to the well-intentioned, warns the careless, rebukes falsity, and thunders to wickedness,—“Thou shalt have no other gods before ME!”

How vast and absolute is the separateness of the man of "dust", the extreme **dissimilarity**, of that which is firm and reliable,—when compared with the man "**created** in the image of God!"—Spiritual man!

We, perhaps, look at and think of (no offense now—nor unkindness), Prof. Wise or the Rev. Dr. Goodman or of Bishop Smiley, as types of excellent men and mistakenly call them very-spiritual-men. So! Job will tell you that he never saw a representative of spiritual man until Elihu came to him. He will also say that the **really**

spiritual man is never seen by mortal eye, nor heard by human ear, because he is the likeness of God, Spirit. He will, moreover, declare and make it plain that the spiritual man (Likeness of God) has Life; while the man of "dust" has the "**breath** of life", "breathed into his nostrils." Isaiah says, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Did Isaiah here refer to the reasoning man,—the great Unreliable?

I am really anxious to stop; and will therefore try to mention the name of my elder brother but little more.

If you, reader, will take the advice of Job, drawn from the experience of thousands of years ago, you will go to your home, take up your Bible (or perhaps take it down from its neglected shelf) and study the two accounts of creation, until you are able to understand to a tangible extent, the absolute separateness between the Spiritual man,—and the reasoning man.

Then you may be able to read and to understand the Book of Books, as never before. You will realize this saying of Jesus "that which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." (John 3:6.)

Spiritual man alone can comprehend Spiritual truth. Human reason is of the earth, earthy. (1st Cor. 15:48.)

And if you will also call upon Paul and listen attentively to him, he will confirm and make clear this absolute separateness between the Spiritual **man**,—and the reasoning mind (which he has justly named "Carnal Mind") in "precept upon precept—line upon line." (Isaiah 28:10-13.) Where is the man, wise enough to comprehend even this one chapter (28th) of Isaiah except he absolutely separates the Spiritual from the (humanly) intellectual? (Read Isaiah 27 and 28.)

FINAL

The Christian Scientist who reads this book will easily comprehend its meaning. The writer was brought down literally to the grave and was raised up to behold a new condition of life through Christian Science, which came to him even as "The Whirlwind" came to Job. (See Chapter 38.)

This was nearly six years ago. I had for years studied and endeavored to understand the Bible, but its sacred pages were dim to my weary eyes. Theology gave me little or no light. I revered and loved the life and character of Jesus, so far as I could understand it, and also often read from Paul. The value of the old testament seemed to rest chiefly in Psalms, Proverbs and Ecclesiastes. I could see little in the books of Moses or the prophets. Job seemed one of the most instructive books in the old testament. I became a member of the Unitarian and the Universalist churches, thinking them in advance of what is called orthodoxy, and to sum up, was an unsatisfied Christian.

While in this state of thought, I wrote three books on the subject of religion. The first found much fault with creeds and the divided and inharmonious beliefs of the varying organizations, which make up the most of Christianity; also with the leaders and controllers of such organizations, but not with the members. The second was an attempt to review parts of the Bible; an example of "darkening counsel by words without knowledge," and was decidedly worse than the former. The third was the result of looking (superficially) into Confucianism, Buddhism, etc., and naturally enough in the order of climax, worse than either of its predecessors. The three taken together were not distinctly good nor wholly bad, but

only illustrated the tangled condition of unsatisfied Christians. Perhaps their number is increasing, for many indeed are asking "why"? They are not satisfied by unproved and uncertain assertions, which often conflict one with another. Theology is being called upon to answer questions as never before.

Permit me, my theological brother, for humanity's sake, to ask just one; predicating as follows:

1st. Jesus healed the sick by Divine power.

2nd. Commanded his disciples also to do the same and they obeyed him.

3rd. He said, "He that believeth on me, the works that I do shall he do also." (John 14:12.)

4th. Let us carefully consider Matthew 28th, beginning at verse 18. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations—teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Now in all kindness, my brother, this is the question referred to: If Christ is "with you alway," why are you not teaching us, even in this age, "to observe all" his commandments, including healing the sick?

Today Christian Science is following this command. Today it is reforming the sinner and healing the sick. Today it is raising thousands of sufferers from beds of pain. Today it is restoring sight to blinded and weary eyes. Today it is a means of enabling the lame to walk. Today it is overcoming all manner of disease. Today it is reclaiming and transforming those who have been slaves to liquor and tobacco. Today it is giving its members a greater love for, and understanding of, the Bible. Today it is enabling them to realize that Spiritual control, both

of the human mind and the human body, is a present possibility.

Thousands of earnest and sincere testimonies of all these benefits are repeated by grateful hearts in the Wednesday evening meetings in Christian Science Churches, and happy faces verify the truth of their words. Similar attestations are published in Christian Science books and periodicals. But the final influence which satisfies man, is that which comes completely through his own consciousness. Therefore am I happy in saying I am a Christian Scientist!

Happy am I, indeed, to realize what Christian Science has done for me, in healing my body from pain and suffering and in reclaiming my mistaken human mind through its message of truth and divine love.

Happy am I in witnessing its healing and saving effect upon others.

Happy am I in looking at the faces of hundreds of men and women, who are today turning to Christian Science, hearing its voice and longing to know more of it.

Happy am I in the firm belief that this is the restored Christianity which can save the world.

Happy am I in a better comprehension of myself and a higher understanding of the teachings of the Bible.

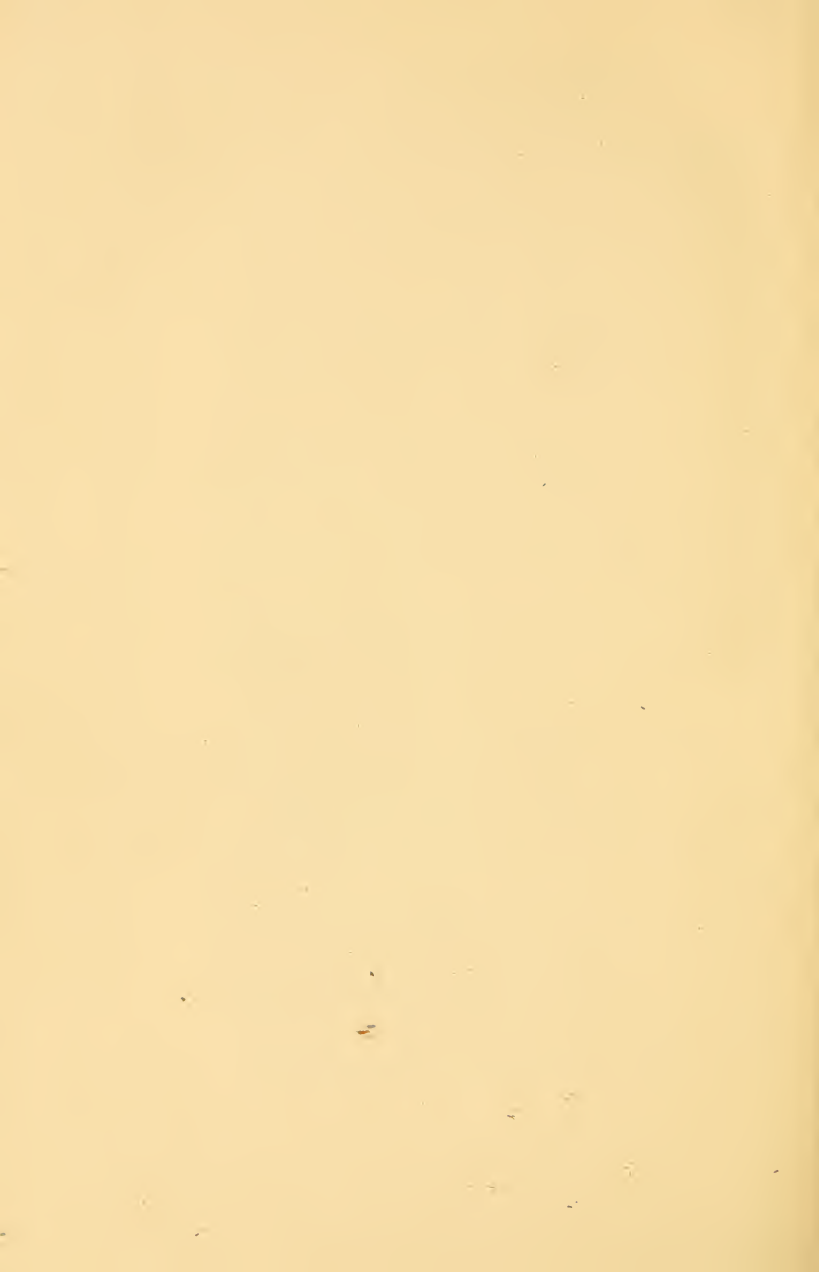
These facts are unfolding and growing more clear:

The Christian must realize the Kingdom of Heaven within.

In this Kingdom, the reign of the Spiritual man, must be recognized and maintained.

This, the government of Soul, will free the human mind from sin and sorrow, and the human body, from sickness and pain.

This condition must be attained now or hereafter.





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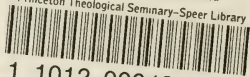




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Job : his old friends and his new friend

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